The METHODIST WOMAN

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1942

THE METHODIST WOMAN

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Who's Who

Our Cover Page. Teresita San Martin and Caridad Santiago, pupils of the sixth grade of Colegio Eliza Bowman School, Cienfuegos, Cuba, in their "gala" uniforms for the parade on Martin's birthday. See page 5 of this issue.

***Miss Helen Couch*, missionary to Japan, has been assigned by the Foreign Department of the Woman's Division of Christian Service to assist in the editorial department for a short period. We welcome this assistance and bring to our readers an editorial by Miss Couch on page 3 of this issue so timely for November, the month of the usual celebration of Armistice Day.**

***Miss Eulalia Cook*, missionary, Central Baguanos, Oriente, Cuba.**

***Miss Helen Parry*, teacher at Valley Institute, Pharr, Texas.**

***Miss Maud Baines*, Mexican Center, Alpine, Texas.**

***Mrs. Thomas H. Nicholson*, Mt. Vernon, Iowa, president of the World Federation of Methodist Women.**

***Mrs. Adella M. Langill*, Evanston, Illinois, chairman of Committee on Christian Social Relations and Local Church Activities of the Wesleyan Service Guild, editorial secretary of the Woman's Christian Temperance Union.**

***Miss Dorothy Russell*, deaconess, Pittsburgh Conference Field Worker, for many years stationed at Nome, Alaska.**

***Miss Edith Fredericks*, missionary, of Hong Kong, China, recently returned to the United States on the "SS Gripsholm."**

***Mrs. Delbert M. Mann*, Nashville, Tennessee, member of the Committee on Christian Family of the Department of Christian Social Relations and Local Church Activities.**

***Mrs. Lillie Newlon Douglas*, Los Angeles, California, former teacher of Seibi Gakuen, Yokohama, Japan; leader of mission-study classes in Los Angeles.**

Correction

On page 15 of the September issue of "The Methodist Woman," Louisville Conference, is an error. It should read "three 10-cent Defense Stamps." Our apologies to the women of Louisville Conference, and to Mrs. A. C. Johnson, president.

The Methodist Woman

Obeying the Vision

By Helen Couch

THERE is one vision which the church must never forget. That is Jesus' vision of world brotherhood. For many years the Christian Church has held before us the ideal of a world-wide fellowship of those who know God and love him supremely. We must be true to that vision.

These days of war have brought clouds of fear, anger, and hate which sometimes obscure the vision. We become confused and are tempted to be discouraged. Because we cannot see the coming of the Kingdom as very near, we are prone to give up the hope of its ever coming. The brotherhood of man seems very remote just now. But we have had the vision; we must not abandon it, even though we are in the dark now, and the dawn of the new day seems to tarry so long.

I am reminded of an experience I had one morning in the little mountain village of Unzen set down in the old crater of an extinct volcano in southern Japan. A friend and I had gone up there for the week-end's rest from our teaching in Nagasaki.

The ride up is generally very beautiful, for the road winds round the mountain, revealing at every turn wonderful views of the wide blue sea dotted with green islands. But the night before had been rainy and we had not seen much; in fact, as we neared the top, the mists became so thick that we could hardly see the hotel when we came to it. We were disappointed, for we had anticipated taking long hikes the next day over the hills that encircle the little village.

When I went to my little room in the hotel that night I wondered which way the window faced. The mists formed a black curtain outside and I was completely confused. I hoped the window looked to the east for I wanted to wake up early and see the sunrise. Tired out by my long bus ride, I fell asleep with that anticipation in mind.

I awoke with light streaming into my eyes. When I had fully come back to my surroundings, I saw that the light came from two bright spots on the top of the hill opposite me. It was the reflection of the sunrise, caught by two tiny windows in the observatory on the top of Sunset Point. Soon I could make out clearly the angular lines of the building against the rosy morning sky. I knew then that I was facing west, not east.

As I lay there, I remembered the day when I had toiled to the very top of this Sunset Point. After the long arduous climb on that hot, sunny afternoon, a great expanse of sea on three sides of the peninsula had greeted me. The glassy water, far below, glowed in the sunset light, and away in the distance, seen but dimly, were many little islands. This marvelous view made me fairly catch my breath, and I stood there, held in awe of God who had created all that beauty. How small I felt, and yet how grateful that he had let me see it, and even to be part of it all. I shall never forget our gathering on the grassy hillside and singing softly the beautiful evening hymn, "Holy, holy, holy, Lord God of Hosts, Heaven and earth are full of Thee."

With the flash of the sunlight from those two tiny windows, all this meaningful memory came back to me. As I lay there living it all over, I could see again the broad sea, and felt a renewed sense of God's majesty. But in a very few moments it was completely blotted out. The clouds and mists came down quickly into the valley, and it became so dark that I could scarcely see across the street.

At first this startled me and I was bitterly disappointed. Then this thought came to me, "It is still there. I have seen it, the light of dawn on the mountaintop. No cloud can really blot it out. The new day is beginning, even though it seems like night here. Dawn will come to this valley, too."

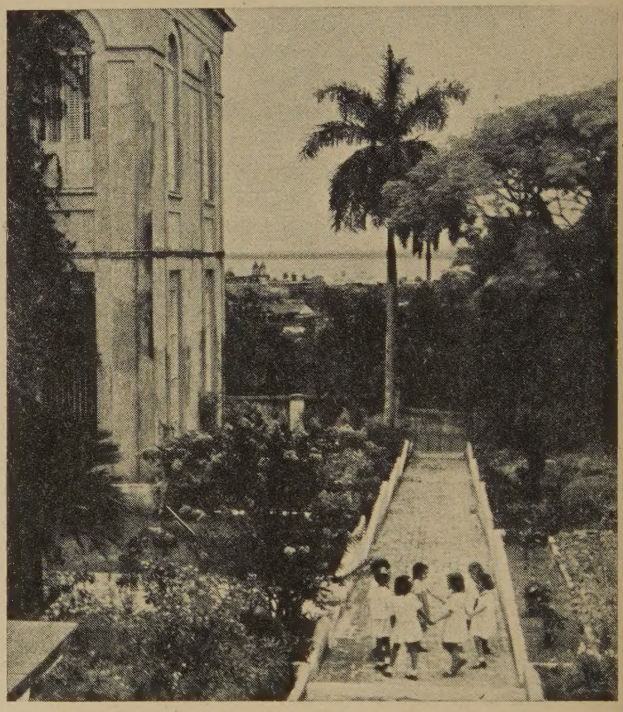
Yes, war's clouds of fear and hate have settled down around us today. Everything seems dark and gloomy and the future is in the mists. Jesus' words, "Love your enemies," seem unreal and impracticable. It becomes harder and harder to love Germans and Japanese. We try to depersonalize war fever by saying, "The enemy," but that does not teach us to say "brother." We forget that we have had His vision of a new day of universal love; nothing must black that out. The Church of Christ should see through the morning mists of rank nationalism and racial pride. It is committed to Jesus' way of all-forgiving love. Like Paul, we must be true to this vision, no matter how dark the present night is. We must stake our very lives on the faith that the dawn of world brotherhood will come to our valley, too.

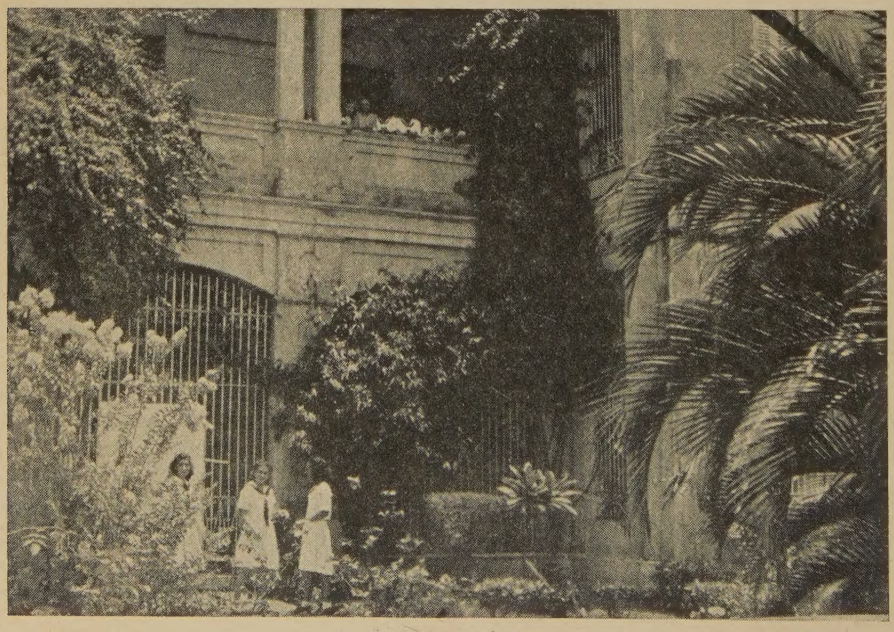
Woman's Work in Cuba*

By Eulalia Cook

"I EXPECT to speak to the mapmakers when I get back home," exclaimed a recent visitor after making his first tour of Cuba. "They have drawn this island too small!" And indeed, to those who have thought of Cuba mainly in terms of Havana, it may come as a surprise to realize that the island is composed of six provinces and stretches out for more than seven hundred miles. Our women now have work in five of these provinces, having recently opened new centers in Pinar del Rio and Oriente—provinces which mark the two extremes of the island.

If one would visit the work of the Woman's Division in Cuba he must travel hundreds of miles by bus, train, gas car, and horseback. Before him he will see unrolling the country which Columbus called "the most beautiful land which eyes of man have ever seen." It is a land of contrast—a land of millionaires and beggars, of marble palaces and palm-thatched huts, of mountains and plains. The warm, humid climate makes it a country of tropical vegetation and one expects to find a slow-moving, languid people, but he finds them alert, intelligent, quick in movement—delightful. Spanish in background, reflecting many influences from her big neighbor to the north, Cuba is a land with a flavor all her own—something neither Spanish nor American, but definitely Cuban, for people from all nations have found their place in this little island and made their contribution to its varied life. One of the first parts of the new world to be colonized, her history tells a worthy story of how her statesmen, scholars, and writers have dreamed and worked, sometimes against overwhelming odds, to make a better Cuba. We, as good neigh-

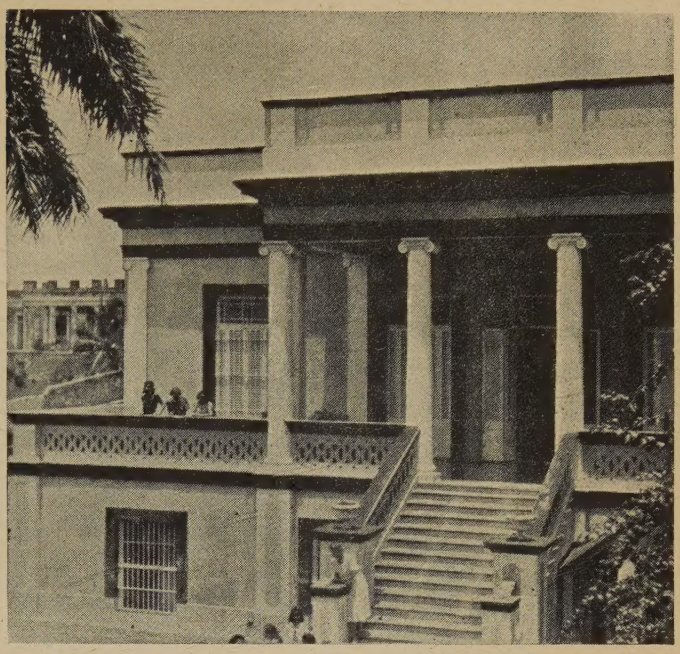




Located on a bluff overlooking a scene of indescribable loveliness, Colegio Irene Toland, with its well-equipped playgrounds and trained Christian club leaders, opens its gates each afternoon to the boys and girls from the streets below

The dormitory of Colegio Irene Toland. For more than forty years this school has made a worthy contribution to the religious and cultural life of Matanzas, Cuba

*File this article so that you can use it as resource material in September, 1943, when the program is on Cuba.



The administration building of Colegio Irene Toland, Matanzas, Cuba. The school is co-educational in all its branches

bors and Christian brothers, are happy to work with her sons and daughters to bring new religious life and faith to this loved land.

Our visit to the mission stations naturally begins in Havana—"the tourist paradise." Here we find our largest school, Colegio Buenavista—and well named it is, too, for it not only offers a beautiful view of the ocean but the school in itself, with its stately buildings of stone masonry and well-kept flower gardens, presents a lovely picture. The three-storied central building houses the dormitory rooms, reception hall, library, and dining hall. Near by is a modern, well-equipped primary-classroom building and a music hall. The older girls go across the street to the boys school, Candler College, for their high-school work. The charm and dignity of the place make one feel that here our church has built for beauty and for time. From this school have graduated a large number of our women leaders who are serving as devoted wives of pastors, teachers in our schools, and workers in all departments of the church.

A two-hours' bus ride brings us to the picturesque old tile-roofed city of Matanzas, built around a bay "as beautiful as the bay of Naples," world travelers have said. Anyone can tell us where Colegio Irene Toland is, and perhaps our informant will add something about the new auditorium which the school has recently built, for this modern structure is a source of civic as well as church and school pride. The taxi leaves us at the gates of the school. We walk through the carefully laid-off gardens and enter the stately central building on top of the hill. Here are the offices, reception room, library, and dining hall. Near by are other buildings, the dormitory, classroom, and the auditorium. The school is co-educational in all its branches. The fine spirit of democracy which prevails here can be judged by the fact that no one thought it strange that the son of a cook should be elected president of the student body which counts among its members sons and daughters of the leading families in the city.

Looking over the walls of Irene Toland's lovely gardens, one sees into the back alleys of one of the worst slum sections of the city. Here overcrowding reaches its extremes; poverty, superstition, and sin hold the people bound. From these places floats up sometimes the weird, maddeningly monotonous jungle music of the Nanigoes, an African cult which still survives among the Negroes. The missionaries looked down over those walls and wished to do something to help these people below, so Centro Cristiano was established—and stands today as the only church-supported settlement house in Cuba. A church, too, has been established among these friendly, responsive folk. And here an excellent Boy Scout troop, with sixty or more members, has its headquarters.

Several times during the past year the pastor from the near-by town of Jollevanos came to Matanzas to beg the missionaries to help in the extension work from the church and clinic there. This recently established clinic is supported by The Methodist Church in Cuba. The pastor, a trained technician, serves in the clinic. Finding that many of his clients came from outside the town and had never heard a religious service, he began to go among them, following physical healing with spiritual aid. Finding a ready response and a great need, he began to look for more help for these worthy *bohio* dwellers.

This year a missionary was assigned to work as pastor's assistant in Matanzas and Jollevanos. She will follow up the work of the clinic and as a friend of the people bring to them health and religious education.

A long ride through the plains of Santa Clara brings us to the modern city of Cienfuegos, home of Eliza Bowman School. One of the special features of this institution is its English school which exists

alongside the Spanish department. Those bright-faced children and young folk can stop their lively games to talk with us in our own language. Eliza Bowman is co-educational. Many of our church leaders are proud to claim it as their alma mater. "It was there we first learned about Christ," a fine young Cuban pastor and his wife tell us. They met each other as fellow students in Eliza Bowman and so brought their families to Christ as a result of their contacts with the missionaries.

Wishing to do something for the poor children in her neighborhood, Eliza Bowman School began to open her gates for certain hours each afternoon to the street children. For those hours the wide-rolling campus with its play equipment was theirs. During the past year well-organized clubs, staffed largely by volunteer workers from the church and school, gave training in handwork, physical culture, and religious education to these children.

In Cuba sugar is king—the chief source of her wealth and perhaps the chief source of her poverty. In no other province is his rule so absolute as in Oriente, the most easterly state, largest, most-populated, most-neglected, most-rural.

Finally we get out at Omaja—a tiny, down-at-the-heels-looking town. A number of faded, dilapidated, two-story wooden buildings face us, sad relics of days when this was an American colony engaged in the orange-growing business. The Americans, along with the most prosperous Cuban dwellers, have long since abandoned the town. Some might describe its present inhabitants as a hopeless lot. But something hopeful catches our eye—a newly painted white church and parsonage. Their red roofs shine in the sun. A few years ago our women took over this abandoned church property, remodeled it, and it has become the center of the new life for the community. "We are much happier since the missionaries came," one girl confides to the visitors. "God grant that they will never leave Omaja!" And well they might feel that way, for in the simple little home of the missionaries some have learned to type and some to play the piano. Here they plan their programs, their hikes, and parties, and here always they may find friendly counsel and encouragement.

Services in the church, Sunday school, mid-week meetings in the village do not tell the whole story of the activities of these missionaries, for, mounting their horses, they ride out to several points in the country where they meet groups of women and children—teaching them things that lead to more abundant living, making religion real to them. From the little town of Omaja already a candidate for the Cuban ministry has come, and another for life service as a home missionary, and other leaders are appearing.

After the dreary huts along the way one comes unexpectedly upon the pretty little village of Baguanos.

Though there are some three thousand people in Baguanos, most of whom are Catholic by tradition, with a good mixture of Spiritism, there has never been a church or any sort of religious organization here. So, less than two years ago, when the missionaries began their work, they found an excellent response among these spiritually hungry people. Soon a thriving Sunday school was begun and now has two sessions in the mornings. Mid-week meetings with children and intermediates were begun and later a fine group of some fifty young people was organized. The town points with pride to its "Friendship House" which was completed only a few months ago. It is a simple little wooden bungalow with a large *sala* where mid-week meetings are held. Sunday school and preaching services are held in the public school. In the yard of the mission roses and bougainvilla bloom and fruit trees are growing, and in its large playground active games are in progress almost every afternoon. Organized clubs among the Jamaican Negroes have also been begun, and a Jamaican minister has been brought in to light again the spiritual fires among this religious people. As the young folk began to tell their country relatives about the new religious life in Baguanos, the relatives began to send requests that they should hear the Good News also. A regular Sunday school has been begun some two miles out in the country and every Sunday afternoon a group of young people go on foot to help the missionaries teach the large groups who come. A similar project in a place even farther out is being undertaken also.

A night-and-day's ride brings us back to Havana, with just enough time left to visit the two new centers of work in the province of Pinar del Rio, opened just this fall. In the capital city of this state one finds another clinic supported by the Cuban church. In answer to a long-felt need a missionary was sent to help in the clinic and to assist the pastor in follow-up work there. Some fifty miles or so away is the little village of Entronque. A number of Protestants moved there from better-evangelized parts of the Island. Finding themselves as "sheep without a shepherd," they called for help and a missionary was sent to do religious and social work among them.

In the last four years, five new centers of work in Cuba have been begun by our good missionary women. New approaches are being tried and are bringing rich rewards for the kingdom of God, and tried and proven institutions are going forward with their fruitful labors.

Valley Institute

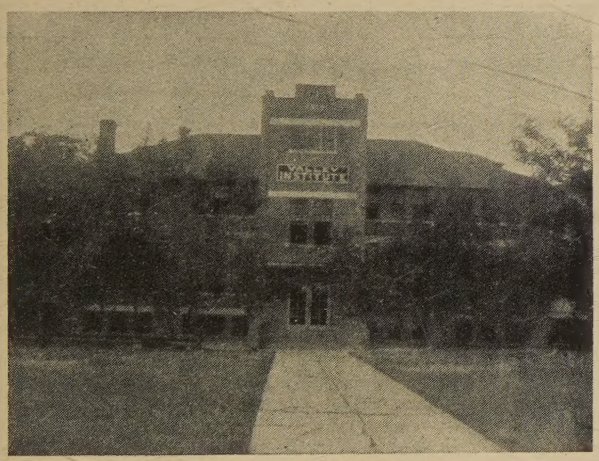
By Helen Parry

Valley Institute is a grade school for Mexical girls, native either of Texas or of Mexico. It is located at Pharr, Texas, eleven miles from the Mexican border, and was founded in 1920.

In most towns of lower Texas the Mexican people have their own community and even have a separate school. These schools are overcrowded and understaffed. The Catholic Church is very strong in these communities.

In a school like Valley Institute the children are taught Christian principles rather than theological dogma, and many come to accept the Protestant faith.

The plant consists of two buildings—a dormitory and office building, and a schoolhouse. There are extensive grounds, and the school has its own citrus grove which supplies delicious grapefruit, oranges, and lemons in season. In the living quarters are rooms for twenty-eight girls and seven staff members.



Valley Institute is primarily a boarding school. Girls from the Christian families in Mexico attend the school not only to learn English, but to learn our ways of life and to receive Christian teaching

Besides caring for her room each girl is given some regular duty according to her ability and interests. The younger children pick up papers from the yard, sweep the walks, and empty wastepaper baskets. The older girls clean the schoolrooms and care for the general rooms of the dormitory building. Some girls help prepare the food, others wash the dishes, and others set and serve the tables. Some of the older girls also take care of the younger ones—seeing that they get their baths, that their clothes are clean and mended. All this keeps the girls busy, but still they have time to play and read.

Many girls know no English when they come to Valley Institute. Those from Texas have a poor background of Spanish as well. One of the rules of the school is that no Spanish is to be spoken at any time. At first some girls are slow to use English, but it is surprising how quickly they learn.

At Christmas many gifts come in, with toys and all the things that make a child's Christmas a happy one. There are always some girls who have no other home than the school. Scholarships take care of these girls. The tuition which the other pupils pay is not enough to take care of the expenses of the school. The girls are encouraged to work for extras that they need. It is not the policy of the school to hand out doles, for that does not develop a sense of values.

Any girl who has special aptitude for the piano is given lessons by one of the staff who is an excellent instructor. All the grades also have regular singing and music-appreciation classes.

The curriculum is necessarily restricted by the small number of teachers, so that little more than the academic subjects are taught. However, by example as well as by precept, the girls are instructed in the Christian way of life.

The need of the chi dren who attend this school and of those who are unable to attend because of lack of space is so great that the school should accommodate twice as many. The number would still be too small. Children from broken homes need such a place to help them readjust themselves to the emotional upset of such a break. Girls from prosperous Mexican families are g ven a good foundation so that they can continue their studies and become worth-while citizens in their communities. Girls from Mexico learn our language and take back with them new feelings of friendship and understanding between the two countries. Above all, the girls learn the American concept of the nobility of work and the true value of Christianity.

Practical lessons in housekeeping are given. Each girl has her regular morning and evening chores. All girls of the boarding department and day pupils of the upper grades are taught sewing. Several girls attended a meeting of the Brownsville District proudly wearing dresses that they themselves made.

Chonita Reyes, of Monterrey, is a recent graduate. Her mother is a deaconess in Mexico and has studied at Scarritt College. Chonita is giving service in our own Social Center in Monterrey

The teachers wisely guide the girls in giving beautiful international programs. Without undue pressure a fine spirit toward both flags is shown. Girls from Mexico dress in colorful costumes

Through the singing classes and piano lessons responsive chords are touched that definitely make a contribution to the development of Christian character.

In trying to equip the girls for life a very definite effort is made to let the girls feel that they are not wholly dependent on material gifts from Anglo-American women. All girls, including those who receive scholarships from the Woman's Society of Christian Service groups, receive spending money and clothing from their relatives. In several cases Mexican mothers work hard and pay part scholarships for their daughters.

It is an inspiring sight to see girls from two countries on the campus after school hours knitting for the Red Cross. Many articles were made by the pupils and members of the staff. The pupils were encouraged to buy defense stamps. Through the above-named projects there is a strengthening of bonds of brotherhood and understanding between the United States and Mexico. Yolanda Vala Ochoa, age nine, chose the subject "Our Flag" for her composition. It is quoted below with the spelling and punctuation her own: "Our flag is red, wthite, and blue. It is the flag of the United States of America. We love the flag of the United States of America, it means the Liberty of America. One flag, one God, and one Country." Yolanda started in Valley Institute's kindergarten and has attended no other school.

The majority of the graduates of the class of this year are from Methodist homes. The constructive work done in church schools through the year is most gratifying. Stella Ramirez, honor student from Dallas, is proud of the fact that her mother is a former student of Holding Institute, Laredo, Texas. Yolanda Chapa, another graduate, has never attended any other school than Valley Institute. Her mother was a teacher in Holding Institute and also in Valley Institute.

From the very beginning the graduates of this school have gone out into life and achieved success.

Jesuas Rodriguez, with a special talent for nursing, graduated here and then took some high-school work. This orphan girl could not take the nurse-training course because she needed to earn money. Therefore she found employment in a large hospital in a city. This fine Christian girl is self-supporting and is being a blessing to many others.

Zenaida Rodriguez came from a Catholic home in Mexico to study English. For two years she was under the influence of this school. She became converted and joined The Methodist Church in Pharr. She took a course in an English business school in Monterrey and now has a position. Who can tell how far-reaching is the influence of this Christian girl!

The work and the influence of the school never ceases. In the summer months there is more time for visitation in the community. Retarded pupils are given special coaching. Vacation church schools have done constructive work with boys and girls.

The One who prompted his followers to make Valley Institute possible has guided and blessed through the years. Many Mexican girls have definitely chosen the Christian way of life and are helping their own people in their communities and churches.

The Mexican Settlement Association

By Maude H. Baines

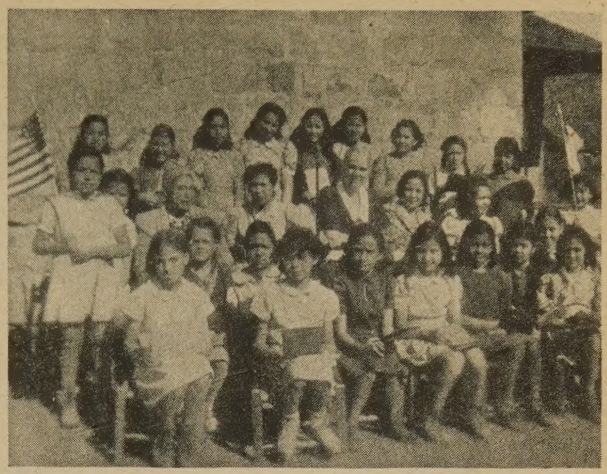
THE Mexican Settlement Association of Alpine, Texas, proves the adage that where there is a will there is a way. Some of us had felt for years that a mission field lay right at our doors and that our missionary societies were as sounding brass and tinkling cymbals unless we did something about it. We appealed to our Board of Missions and were gratified to learn that they would give us a trained worker if our community could support a program. We gave a luncheon, inviting a representative from each church missionary society and club in the town. They came—and heard our plan. After due consultation the organizations agreed to pay a stated amount each month to support the enterprise.

After many trials and tribulations today we have a Mexican Center that is serving groups of all ages. Our kindergarten children get a substantial lunch each day. The nurse says that they improve noticeably as to weight and growth. The menus are made possible through state and federal aid and because a local baker gives us all the day-old bread we need.

Besides the kindergarten we have a Girl Reserves troop that is doing standard work. They are enthusiastic and like to appear on programs dressed in their white dresses and blue ties. We have a recreation period during which children of various ages play and sing at the Center under supervision. We have a well-baby conference conducted by the county health nurse. Mothers are encouraged to bring their babies for inspection and learn how to feed and care for them. We have an expectant-mothers' class taught by the nurse and a class in layette-making taught by a volunteer. We furnish the materials for as many garments as each woman can make. There is, too, a knitting class for young women and a sewing class for little girls.

There are parties on all holiday occasions, with the Christmas party a great event for both children and parents. However, our vacation school is the high point in the year's program. Last year we had a max mum of eighty-three children enrolled with an average attendance of sixty.

We who have been interested in this settlement project from the beginning can see one big outstanding accomplishment, and that is the breaking down of race prejudice. The Mexicans in Alp ne are human beings now in the estimation of our Anglo-Americans, and not "Greasers." There is so much we want to do. It takes money and time, but at least we have made a start.



Kindergarten groups at the Mexican Center, Alpine, Texas

World Federation of Methodist Women

By Mrs. Thomas H. Nicholson

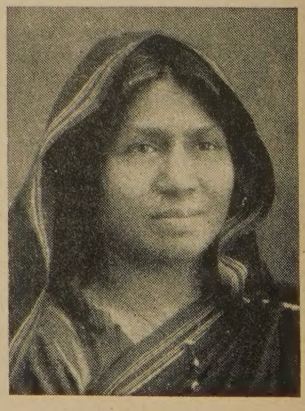
News from our units overseas trickles in slowly. Our letters to most countries are returned with the caption "Service Discontinued." No direct word has come from our European organizations in many weeks. We know, however, that our sisters are still joined with us in heart and purpose. They are living in the valley of the shadow of death and we cannot even imagine the sufferings they are enduring. Let us not "sin against the Lord by ceasing to pray" for them.

China. The "Gripsholm" passengers have brought to us words of hope and encouragement. Some of them had been interned for five or six months. In their public speeches and private interviews they are not stressing their own sufferings of mind and body, but are emphasizing the marvelous capacity of the Chinese Christians to carry on. Far from thinking that their labors of love have come to naught, they are thanking God for the indubitable proofs of his blessing on their ministries. They are eager to return to their posts and they say the greatest opportunity the Christian Church has ever faced lies just ahead. Amazing is the faithfulness of our Chinese sisters in maintaining the mission work which they have assumed as their responsibility. The conference missionary organizations have adopted the Woman's Society of Christian Service plan. The men as well as the women are pleased with its comprehensive program and emphasis on "local church activities.' To be sure, the latter have not been neglected heretofore, but they have not been brought under one organization. The work which the Chinese women have done, for instance, under the "Christianizing the Home Movement," has been notable and has inspired India to similar effort.

May Bel Thompson writes from West China: "You will be interested to know that our little Woman's Society of Christian Service here in Ting Chia Ao had over thirty present at our last regular Sunday meeting; held the World Day of Prayer meeting in the church, with about seventy present; began last Saturday on our annual Christian Home Week, wherein we visit a home each day, the children drawing the crowd by their sweet choruses and two women speaking (Evangelism and Christian Home)—had about one hundred out yesterday; also that we are giving a pageant next week on Methodist Women's Work in fifteen countries; and the next Sunday will be Woman's Sunday in our church. This is all done by the Chinese, for I am the only non-Chinese here in many miles of area."

India. The handbook used in China, *Christian Home Education*, has been translated for use in India. A series of monthly articles is being supplied to some seventeen vernacular periodicals. They are on such themes as Health, Worship, Mutual Responsibility, Religious Education as related to the Home. Pictures suitable for the Christian home (initiated by Miss Butler's Committee on Christian Literature for Women and Children in Mission Fields, Inc.) are being sold at cost prices, and are supplanting the colored prints of pagan deities. A South India Mother's Union Conference recommended that a Christian Home Festival be held one Sunday in the year and that special courses on Christian Home Life be offered by women's colleges. This movement heads up in the National Christian Council. Our Methodist women are co-operating heartily in cultivating this and the other twelve "Fruits of the Tree of Life" included in the program of the Federation.

The Indian women are also giving themselves to the cultivation of another of these "fruits"—Tempearance. In the June issue of the *Indian Temperance* Mrs. Chitamber pleads with her readers to promote temperance education in local schools. She refers to the work being done in America "to save especially those in the war service." Our American soldiers are now in India. Indian women are running canteens where members of "our international family" may have recreation, quiet for reading and writing, and places for food and non-intoxicating drinks. "More than half of us neither drink nor smoke," said one grateful soldier. Thus are our sisters in India mindful of the mothers in America. "We are all tied up in the bundle of life together."



Mrs. Chitambar is not only the executive secretary of the Woman's Society of Christian Service for India, but also national president of the Woman's Christian Temperance Union

Miss Millicent Graham, Raichur, India, and her conveyance. Miss Graham is touring her district in a series of evangelistic meetings

Indian women washing clothes on an "Irish" bridge in the Gadavarg River

Winnie Gabrielson, the Federation "missionary under five flags," climbed on pony back to Chandag Heights in the Himalayas, to spend her vacation-time with Mary Reed in her leper colony. She writes enthusiastically of her surroundings, but says, "to travel sixty-nine miles by motor, or by horse conveyance, on a level road is one thing, to ride pony back with all your necessary supplies, including food, along mountain roads with occasional levels but more often down into valleys to ford streams, then making zig-zag steep ascents, scaling heights to get over on the other side, never traveling more than two miles an hour, that is another story." Chandag is five-days journey from any railway or bus line. There is a mission station about halfway up, where a "dear old retired worker, a nurse, still remains." The leper colony where Miss Reed has spent more than fifty years, occupies about one hundred acres. There are about sixty lepers in the colony now. Miss Reed, who is nearly eighty-eight years of age "is keen mentally, interested in all that goes on. She is all but blind with cataracts and has several ailments, but insists on doing everything for herself. She has had to rely on her own resources but in complete dependence upon God. She is decidedly spiritual but has with all such a fine sense of humor that she is most refreshing. One thing she simply will not tolerate—anything like praise for herself." Miss Gabrielson says of the leper women, "A more appreciative group I have never talked to. The majority of them are Christians and have become so since coming here. Several have been taught to read and have their own Testaments and hymnals, and these teach the others." Miss Gabrielson has organized new groups of the Woman's Society of Christian Service and prepared the uniform lessons for publication.

The South India Conference reports an increase in members, and one-hundred-per-cent increase in dues and gifts. The Kolar Hospital unit meets every week. Another unit has the plan of investing a "rupee for God" and giving him the increase. The Bhabua Mission, Warne Baby Fold, China Relief, Leper Work, and support of two missionaries in Africa are among the projects helped by the Indian Woman's Society of Christian Service. "We are a part of the World Federation of Methodist Women and are linked with others all over the world. We hope to enlist all our church women in this noble cause."

South America. The Continental Congress of the Methodist Women was necessarily postponed until September. Full reports have not reached us yet. It was expected that every country in which there is Methodist work would be represented. Maria Aguirre and her associates set up a challenging program.

In Brazil, a missionary magazine, *O Voz Missionaria*, has reached a goal of twenty thousand subscriptions. The membership of the women's societies is only five thousand. The magazine is a true evangel. Miss Lee tells of a woman who brought ten women to Christ, not one of whom had ever heard of the gospel nor seen a Bible. "My first contact in all ten cases was through our missionary magazine." Would that our members in this country were as zealous in the promotion of our magazines!

A new magazine for children is being edited by Miss Aguirre. We can do a real service in developing friendship with our southern neighbor by recommending this Spanish magazine, *Gente Nueva*, to high-school and college libraries. (See page 30 of this issue for price and address.)

The Church's Stand on Alcohol*

By Mrs. Adella M. Langill

Mrs. Taylor was entertaining her circle at a dessert luncheon. As she passed the coconut delight, her very good friend, Mrs. Jordan, asked to be excused from eating any because she was allergic to coconut. Mrs. Taylor was sorry but quite understood and did not press the point.

A few nights later Mr. and Mrs. Taylor were dining with the Jordans. Before dinner, Mr. Jordan passed cocktails. Mrs. Taylor realized that they were no innocent fruit or vegetable-juice concoctions. Neither she nor her husband were in the habit of taking alcoholic beverages at any time and she was much amazed that Mr. Jordon, who was a member of the official board, a member of the school board, chairman of the welfare committee of his local luncheon club, and held other positions of honor in the town, should serve such drinks.

Mrs. Jordan entered the room just as Mrs. Taylor was declining the offered beverage simply and graciously. With an air of personal injury the hostess exclaimed, "You are not insulting us by refusing to drink with us, are you?"

"No, I do not wish to offend you. I do not care for any. How charming the rearrangement of your living room. You have such a knack with furniture, draperies, and pictures!"

"Now look here, Sarah Taylor, you can't just say 'No' when we offer you our hospitality and then change the subject. Why won't you drink this cocktail? There is only a tiny bit of gin in it. You are not hinting that we are drunkards, I hope."

"No, I am not insinuating anything. I am only indicating that I do not care for cocktails. What is the latest word from Alice? Whom is she inviting to the junior breakfast?"

"Sarah, either you will drink this cocktail or you and I can never be friends again. It is an insult. We just want to liven up the atmosphere."

"Really, Louise, you make it very difficult. When you were at my house at the circle meeting I took your refusal of my coconut delight in my stride. You said you were allergic to coconut and that was that. Now let's say I am 'allergic' to alcohol beverages and forget it."

"But this is very different. It has been a custom for hundreds of years for friends to sip a drink together. It increases comradeship. Haven't you read many stories about that sort of thing?"

"I've read just as many, probably more, stories about tea and coffee parties deepening friendship."

"But when you refuse it gives you such a 'holier-than-thou' attitude."

"I don't feel that way."

The men had been growing increasingly embarrassed at the turn the conversation had taken. Mr. Jordan's good sense came to the rescue.

"Don't you think, my dear, that Sarah's refusal to act against her belief simply gives us a feeling of inferiority and we just try to ease our own conscience by investing her with what you call a 'holier-than-thou' attitude which she certainly does not exhibit?"

"Oh, let's forget the thing," said Mr. Taylor.

"No, we are not going to drop it," stated Joe Jordan emphatically. "Sarah has taught me a lesson and I'm 'going on the wagon.' How about you, Louise?"

"Oh, Joe, what a relief. I hate the stuff. But you always said we had to serve it if we did not want our guests to think we were back numbers."

A Common Occurrence

Does this episode appear exaggerated? It will seem very familiar to a large number of readers, for it is the kind of experience which is encountered times without number. Probably one of the main reasons why people—and particularly young people—drink is because they are afraid of what others will think of them if they refuse. They need deep convictions about the matter and courage to stand by their convictions.

What gives men and women convictions? Knowledge and faith are two very necessary requirements for developing beliefs. If the scientific facts about alcohol were more generally known, many drinkers would hesitate before indulging.

But those who know the facts full well, sometimes find it difficult to refrain when offered a cocktail. That is why it is necessary to have faith—a faith that cannot see beyond the immediate present and know that in the long run abstinence is the only safe policy.

The Church's Duty

The church's duty on this matter now becomes clear. It should grasp every opportunity to teach what alcohol is and what it does. The minister should be encouraged to present the facts from the pulpit. If he does not know them, there are many books from which he may dig them out. Or he may invite an expert to speak. The Sunday school should have regular sessions at which time these facts are presented for all age groups. When

*Supplementary material for the November topic for the Woman's Society of Christian Service.

it is remembered that children see drinking in the movies, hear of it over the radio, and encounter it in the magazines, it is evident that they, too, have an alcohol problem. Let the presentation be suited to the age group, but be sure that it is given. The young people's groups need to know the facts. Martha Smyth Cooper, National Secretary of the Youth's Temperance Council of the Woman's Christian Temperance Union, relates the following experience.

"It was a roomful of high-school Epworth Leaguers in a fashionable suburban church of one of our large coastal cities. They looked like any other high-school young people; that is, they wore socks and sweaters and alert expressions. A girl with pale blonde hair, loose on her shoulders, and a shy manner, presented the speaker, saying that they were glad to have the National Secretary of the Youth's Temperance Council with them. After the speech, which centered around the question, 'To Drink or Not to Drink,' the flood of questions broke loose. They came fast, like barbed arrows shot from the bows of their keen, inquisitive minds: 'What is the harm in one tiny little cocktail?' And, rather scornfully, 'In France everybody drinks, but, of course, they drink in moderation and never become drunkards.' 'Is it habit-forming?' 'What can we do about it?' 'Drinking in high school ought to be broken up.'

"The discussion moved swiftly. The group considered facts and the Christian ideal. Each had some question which disturbed him or her relative to drinking. The advisors, a charming young woman and her husband, said later that a lot of attitudes were improved in the process. However, the point is that this group of church young people were not so terribly different from all church youth and they were definitely affected by current drinking customs. They were not at all wholly settled in their minds about their own personal positions and needed help. They were not ready to take action as a group on the alcohol problem because they were terribly confused."

But the presentation of the facts about what alcohol is and what it does is only one half the problem. The other half is to build a faith that will give the individual stamina enough to react according to the knowledge he has. Such a faith will not only serve him well as he takes his stand against the liquor question, but it will help him or her face all the problems which present themselves to him through life.

Personnel

There are certain attributes necessary for the leader who is to present the facts and strengthen the faith. He must be thoroughly informed. There are great resources of books and magazines from which information may be gleaned. The Board of Temperance, 100 Maryland Avenue, N. E., Washington, D. C., and the National Woman's Christian Temperance Union, 1730 Chicago Avenue, Evanston, Illinois, are two well-known sources of material for study. The leader must also act according to what he knows—in other words, he must be an abstainer and he must have a contagious spiritual life. If the church is to lead the community into the only possible scientific Christian solution of the problem, its minister, Sunday-school teachers, official-board members, officers of Woman's Society of Christian Service, young people's workers, choir director, and others, must be total abstainers whose understanding of life is deep, whose comprehension of the Bible is profound, whose communion with God through prayer is constant.

A New Style Is Needed

Let the church, the eight million members of The Methodist Church—start a new style of abstinence for the individual. It is said that National Prohibition didn't work and won't work again. The case cannot be proven for it was not given anything like a fair chance. But if eight million men, women, and youth decide to drink only non-alcoholic beverages and would persuade their friends to do the same, national abstinence would follow almost as sure as day follows night and no one's liberty, not even that of the person who is run down and maimed for life or killed by a drinking driver would be curtailed.

Fun Without Folly

Having created a body of abstainers, it becomes necessary for the church to offer counter attractions. In many communities there is no place outside the tavern where the young people may go for a good time. Let the church find a way to meet their need either by opening its doors for a seven-day-a-week program or providing decent homes to which they may go for fellowship. Let the church provide opportunity for the men to work and play together. The women have for generations been working together for the good of the community in missionary groups, ladies'-aid committees, and bazaar committees, and the one hundred and one other enterprises that could be named.

Miss Cooper sums up the question of what the church may do to solve the liquor problem in the following words: "The responsibility of the church toward the alcohol problem is clearly evident. It will want to make it possible, first of all, for the children to be faced with the dilemma of the boy who got up in a high-school assembly and said,

(*Continued on page 29*)

Blackouts in Alaska

By Dorothy Russell

Services in our church at Nome, Alaska, are always well attended by all members of the family

ALASKA! The very name brings up visions of romance and beauty, of gold and greatness!

Much has been written about Alaska, but it still remains an unknown land. Great is Alaska, the little known! But great as Alaska has been, and still is, in these days of national crisis it may become even greater. For the time may come when it will be one of Uncle Sam's first lines of defense. New difficulties are constantly arising.

We hear daily of defense work, of preparations to evacuate women and children, of providing air-raid shelters, and of blackouts. And blackouts in Nome would really be something, for if they were continuous—as they were for the days at the time of our entrance into the war—it would mean twenty hours of darkness, because in December the sun is gone most of the twenty-four hours of the day! . . . .

We are all working and hoping and praying for the time when blackouts caused by war will be banished forever from the earth. But long before this war with its attendant blackouts began, and long after it ceases, there have existed, and will continue to exist, blackouts caused by other conditions. If we are really trying to help fulfill the statement of Jesus, when he said, "I am come that they might have life, and have it more abundantly," we must see to it that these blackouts, too, are banished forever.

There are four kinds of these blackouts: the physical blackout caused by disease and poor living conditions; the mental blackout caused by lack of education, especially among adults; the social blackout caused by racial prejudice; and the spiritual blackout caused by intemperance and superstition.

Miss Constance Erickson, deaconess at Nome, Alaska, in front of the auto snowsled on Bering Sea in April. Fur parkas and mukluks are very necessary clothing

The Eskimo is susceptible to disease, and in spite of all that is being done, it will be a long time before the physical blackouts will be banished.

In Alaska there are two distinct school systems—one for the white and half-breed children, the other for the Eskimo children. The Eskimo boys and girls of today are getting a fair education, but when the Eskimo himself fully senses the need for education, then we will have gone a long way toward banishing his mental blackout.

Perhaps many of the ills of the world today could be traced directly or indirectly to the lack of understanding between races, to racial prejudice, and the feeling of racial superiority on the part of one race to another. Alaska and Nome are no exception to this; but when all nations and races of men learn to practice the teaching of Jesus concerning the brotherhood of man, then social blackouts will be banished forever.

Our aim and purpose in Alaska is to develop native leadership and to lead the natives to a knowledge of Christ, for only his presence in their lives can banish spiritual blackouts. Physically, mentally, socially, and spiritually the needs of the Eskimo are great. It is like trying to remove a mountain with one particle of sand at a time. But faith can remove mountains. And with faith, hope, and love—undergirded by prayer—God can do the seemingly impossible.

Message From China

By Edith Fredericks

First of all I want to bring to the women of Methodism the greetings of the women of China. These women have been silently suffering and silently enduring these five and six years of struggle. Many are without homes, some are separated from family, many are in desperate need, many have lost heavily but move on, keeping ahead of the bombs with only what they can carry in their hands. All have suffered and hearts are aching over the conditions that exist there, but they do not lose hope. Like the old bamboo which bends with the storm and snaps back again, these fine women of courage are standing the storm, standing strong and true. They are very thankful for the help that has come to China in the way of relief, but it is so little in comparison to the tremendous needs there.

The work of the church goes steadily on with much that is constructive in these days of destruction. We have splendid Chinese women among our leaders in all the conferences, women who are giving much of themselves for the building of a new and better world and who for five years have suffered more than anyone can know. We must not fail them in this time of real need, but put forth an even greater effort in the tremendous task we all have ahead of us.

The Woman's Society of Christian Service fits so well into the work of the Chinese Church and the conferences are all carrying on the best they can; some are doing far more than we ever thought they could do. The women in many parts of the country are still meeting and working and going on with programs and work for the needy, carrying on projects in places of real need in China, and some societies have already sent in money for the national project—relief work for our Methodist Orphanage in Belgium.

Many are the women who are going to sections where the church has never worked, or where the work was weak, doing types of work that are new to them and all under a great strain. Many are the women who work and struggle on unnoted and unsung—there as here as we all go forward together in the work of building the Kingdom.

Second, I want to send my thanks to the many who have stood back of me with their prayers in these anxious years, the hardest term of six years that I have ever had, especially the last year. There were few letters after October and war came to Hong Kong along with the bombing of Pearl Harbor. There were days and weeks of hard work. We were often in danger as we went about between shells and bombs. There was relief work and later work in a civilian relief hospital where several hundred women and children lay suffering from wounds from the shells and shrapnel. There was little water and food was hard to get. Chinese women worked along with missionaries night and day with little or no rest and little food, many of them far from home and family and not knowing whether their people were safe or not. Many people had already been interned but I was allowed to go on with others in this relief hospital until the Japanese were ready to take over, so it was January 30 when we were interned. There were over three thousand people in the camp, over three hundred Americans, about a hundred Dutch, the others British. We were allowed to take only what we could carry in most cases, and many of us had already lost all we had except the few things we had with us. The Americans lacked the comforts of life. We lacked clothing and bedding—food was very scarce—we were often very hungry, but we learned in those months something of the struggles of people all over the world today and that one can live without many of the things that seem so necessary to life. We know more of what war means to the multitudes of people who are hungry and in need, who have lost all their goods and lack bedding and clothes, those who are cut off from family and friends dear to them. Yes, we were often hungry, but we never lost hope. And this, I think, is true of the great mass of people everywhere, living in the midst of war as well as those interned.

All seems so calm and quiet here in this wonderful land of ours. The war has not really struck us. We are asked to do without certain things, but few are really suffering; few have really felt the war very much so far. There is much that we can do and much that we women must do if we are are going to take our real part in the winning of this war and the bringing of peace to this old world.

The women of China want the same things you do—freedom to live their own lives and bring up their families, freedom to share in the work of the world and build up their own homes, freedom to worship and teach their children values that are eternal. And they want a real and lasting peace. We never can have it until we win this war. Womanhood is not going to fail in this tremendous struggle. Grave responsibilities face us, but we will not fail.

Deborah—a Leader in an Emergency

By Bettie S. Brittingham

("Deborah—A Leader in an Emergency" marks the first of a series of meditations which are being prepared for THE METHODIST WOMAN *on great women of the Bible. We suggest the use of this series in the circle meetings of the society for the private devotions.)*

"IT IS easy to fail to discover a great crisis between the verses of an old narrative, but this was a great crisis. Here was a weak and struggling people, whose future was of immense consequence to the whole history of religion, charged with a mighty spiritual destiny, and in danger of just ceasing to be anything at all before they had even begun to be what they were meant to be. Their spirits were broken; those chariots drove across their very soul. If ever their leaders came together, they said, 'It's no use, Sisera is too strong for us; we have only foot soldiers, poorly armed. If we should rise against Sisera, he would only ride us down the more fiercely.' And then . . . . a woman turned the tide of history."[1]

Deborah was a prophetess and the judge of Israel at this time. She was accustomed to sit under a palm tree and declare what was the judgment of God in national affairs, and she also settled disputes among the people.

With faith in God's directing hand such as empowered Joan of Arc for her task, Deborah summoned Barak and ordered him to raise a force of ten thousand men from the tribes of Naphtali and Zebulun and attack Sisera with his chariots and his multitudes at the River Kishon.

Barak refused to go unless Deborah would go with him. He knew the effect her presence would have upon his men, for her words were held to be inspired of God. "Joan of Arc is a good illustration here also. Her very presence with the French army gave the soldiers a confidence which they had lost, and because Joan, in her shining armor, fought by their side they did the impossible. Deborah did not go into the battle with shining armor but she brought to the army an assurance of the power and presence of God stronger that Sisera's nine hundred chariots of iron."[1] The victory of the Israelites that day is told in the book of Judges in some of the most beautiful poetry of the Old Testament. To God they gave credit for the victory. "Is not Jehovah gone out before them? The Lord came down for me against the mighty."

Deborah depicts a great truth for us today in the crisis confronting the entire world. God finds his co-workers in what we should deem unlikely places. He finds the right leader at the right moment for his is the guiding hand of history. High courage and wonderful faith are rewarded.

Today, the church which has always proclaimed the possibility of a universal brotherhood under Christ, now meets a crucial test. What will happen to the missionary enterprise which has been the creative force in this world brotherhood? Will Christians in "enemy countries" be able to demonstrate a fellowship which rises above their nations at war? The church and the Woman's Society of Christian Service needs your leadership today as never before. How many members are absent from the meetings with the excuse that "they are engaged in war work." Don't misunderstand me! War work today is important and it should be done. But let us not neglect the program of our Woman's Society of Christian Service.

Before me is a leaflet "Can Christians Restore What War Destroys?" produced by the Board of Foreign Missions of the Presbyterian Church in the United States of America. Under the title "Mission Morale on the Home Front" there is this sentence which is followed by some constructive suggestions for the building of mission morale on the home front. The sentence is: "It is possible that the defeatism of the American Church rather than bombed buildings or occupied countries may be the latest deterrent to the progress of the Christian mission. One hears on all sides superficial comments such as, 'All we have done has been blown to pieces'; "There's no use doing any more for the duration of the war." However, let us be reminded of the ways in which world Christians in America may respond to the challenge of their share in the restoring of what war destroys.

"1. Increase giving in order that we may be able to demonstrate a brotherliness to those victimized by actual warfare and to press on to places of immediate advantage.

"2. Deepen our prayer life with a new emphasis particularly for those countries where prayer is our only evidence of understanding.

"3. Plan for re-enforcing personnel. Said one college senior recently, who was forced to postpone his plan to go into religious service because of his answer to the draft of his country to military services:

(*Continued on page 29*)

[1]Gaius Glenn Atkins.

Planning for Christian Family Life

By Mrs. Delbert M. Mann

THE Committee on the Christian Family of the Department of Christian Social Relations and Local Church Activities prefaced its program of suggested activities for 1942 with the comment: "Today all over the world family life is in a swift-moving current of social, educational, economic, and political change that has altered every area of life."

Since those words were written the attack upon Pearl Harbor has precipitated our country into war and the situation to which they referred has been intensified a thousandfold. For in war every human institution, even the basic one of the family undergoes such drastic and lasting changes that the *status quo anti bellum* can never be restored.

When men are called into military service, with the consequent loosening of family ties brought about by prolonged absence, by a relaxation of the conventional standards of morality, and by the development of the point of view that today is all that matters since there may not be a tomorrow; when women, the homemakers, are called into industry and are suddenly taken from the accustomed habits of living and placed in situations which call for new types of response; when children and adolescents, sensing the emotional strain under which parents are laboring, develop vague fears and feelings of insecurity which result in abnormal or anti-social behavior; the inevitable result will be less stable family life.

And the home is the heart of the nation. The character of the nation is only the outward and visible sign of the nature and moral fiber of its homemakers. In the home the thinking and the talking and concluding are done which, in the mass, becomes the thought and action of the nation. There the religious point of view, the ideals, the standards of behavior, the attitudes toward one's fellow man, the sense of the Fatherhood of God—all those attributes which we mean when we use the term Christian personality—are developed. The church has no more important task before it than its responsibility for strengthening Christian family life in this time of war.

As we become more concerned over the threatened breakdown of the institution of the family, we grow painfully aware of the fact that our educational systems and training schools of all types have done little to prepare us to cope with the situation. They have been set to the task of training men and women to be efficient in every industry and occupation under the sun, but have made small provision for giving us training or even guiding us toward any intelligent thinking about or planning for entrance into that most important of all human occupations, the making of a home and the rearing of a family. We seem to have gone on the assumption that while special courses are necessary and special standards of knowledge and skill must be attained before we allow men and women to attempt to render the important social services of laying bricks or working in beauty parlors, the task of creating an institution which is dependent upon the most delicate and subtle interplay of every vital human relationship could be undertaken with no preparation whatever. We have paid our young people the high compliment of believing that their intuitions would lead them to find a happy solution to problems which baffle trained sociologists, economists, psychologists, and religious leaders, and we have provided them few opportunities for "in-service training."

Recently a very revealing volume, *Women After College*, was published on the basis of an intensive study of one hundred women college graduates in Detroit. It reveals that the great majority of the women felt that their college studies gave them little or nothing which prepared them for the emotional, cultural, and social responsibilities of wifehood and motherhood.

Three of the recommendations which the Committee on the Christian Family has brought to the Woman's Society grew out of the committee's recognition of the Church's responsibility for providing training for better family living and for directing intelligent planning for parenthood. These are:

"Women must continue to advocate and to work for special courses on education for family life in the church, grade school, high school, and college.

"The local committee should actively promote and foster programs of study on the economic aspects of family life, on consumer education, on problems of family health, and on various phases of the home-economics program.

"Inasmuch as a great emphasis is being placed on education toward securing and developing the stability of the home, we recommend that the Woman's Division of Christian Service recognize the fundamental importance of family planning and approve the co-operation of the Woman's Societies with public-health departments and medical groups in furthering a program of planned parenthood."

The phrase, planned parenthood, in its deepest sense, is concerned with this whole broad field of education for family life. In this specific recommendation, however, it refers to the belief that the strength, dignity, and physical, emotional, and economic stability of family life will be increased by making available to all parents the medical advice and services which will enable them to plan the coming of children into the home at the times that will serve the best interests of the health and welfare of both parents and children. These services would enable every child to be a wanted child by allowing parents to plan the size of their families and the spacing of their children.

This belief is in direct contrast to the one which exists in fascist countries today, where women are ordered by the state to bear children as raw material for industrial and military machines, without regard for individual freedom of choice or for the integrity of the family.

The Planned Parenthood Federation of America which has led the way in working to give American fathers and mothers the right to plan their families, points out that while America has no need for this concern about quantity (last year's bumper crop of babies was more than 2,500,000), concern must be felt for quality and for conservation, for too many of these will have died by the end of their first year.

There is an appalling waste of infant and maternal life in America. In the last five years nearly a million babies were still-born or died within the first year of life, and nearly fifty thousand mothers died from causes associated with childbirth. Some physicians estimate the number of mothers who are left physically crippled and unfit as the result of childbirth as being ten times the number who actually die.

Planning the birth of infants cannot cure all the ills of mothers and children or keep alive all of those now sacrificed, but it can greatly reduce both maternal and infant mortality by giving mothers the opportunity to space their children healthfully, or to enable those with tuberculosis, with diseases of the heart or kidneys, or with other physical handicaps to postpone childbearing until they are physically fit. Statistics show that babies born two or more years apart have a far better chance for survival than babies born a year apart.

Too, planned parenthood can raise the standard of living by allowing a family to produce no more children than can be cared for properly.

The American Medical Association and many state medical societies are concerned with the problem and have expressed approval of the program of child spacing. Four Southern states have made planned parenthood an official part of their state-wide maternal health services. North Carolina reports that in the five years in which they have been carrying on the program, the state's still-births, maternal and infant death rates have dropped sharply.

In addition to our own Woman's Division of Christian Service many other national organizations have endorsed the planned parenthood program. The Committee on Marriage and the Home of the Federal Council of Churches of Christ in America, the Lambeth Conference of Anglican Bishops, the Rabbinical Assembly of America, the General Council of Congregational and Christian Churches, the American Unitarian Association, the General Federation of Women's Clubs, the American Association of University Women, the National Council of Jewish Women, the American Eugenics Society, the National Board of the Young Women's Christian Association are typical examples.

Methodist women who attempt to follow this recommendation of the committee on the Christian Family can secure much program and study material, including pamphlets, films, exhibits, and posters, from the Planned Parenthood Federation of America, 501 Madison Avenue, New York, N. Y.

Every local society can discover many ways in its community of promoting a better understanding of planned parenthood as a health and welfare measure, and of influencing public-health boards and medical societies to include it in their programs as one of the services essential to the strengthening and stabilizing of family life.

The postwar future of our country and of the world will be determined largely by the quality of the family life which we are able to maintain. Study of the creation of the wholesome family life, in all its aspects, has been too long neglected. "Study to show thyself approved unto God—a workman that needeth not to be ashamed," might well be our inspiration as we attempt to lay new and better plans for the building of a more stable Christian family life in the new civilization we must help to create.

Prayer Suggestions for November

Pray for our American Indians. Pray for our Navajo Methodist Mission School at Farmington, New Mexico. (See page 15 of leaflet, "Christian Education in a Democracy," 10 cents from Literature Headquarters, for further information about this school.)

Pray for our American boys, that as they come in contact with people of foreign lands there may be mutual enrichment of life which will lift up the ideals of the brotherhood of man and the Fatherhood of God.

Departmental Suggestions

We Shall Undertake, Continued—

Mrs. V. F. DeVinny, *Secretary of Organization and Promotion*

The following concludes the plans as received from the conferences for special promotional effort during the last quarter of 1942. Including those already published in the September issue of The Methodist Woman, twenty-four conferences have determined to undertake to pull up their work at its weak points. Read again those fine plans outlined in September (page 26) as well as the following.

Organization

Illinois: We shall suggest to the Committee of Status of Women in Local Societies that they make a card index of women in the church, members and non-members, the circle to which they belong, ability or preference for some particular work, change of address or removal. Also to promote the plan for bringing up the deficit in finances.—Mrs. F. W. Disbrow, *Conference Corresponding Secretary.*

Southwest Missouri: We plan to stress the building of an interesting program in the local societies each month and also a hundred-per-cent organization in each of our six districts.—Mrs. S. O. Brill, *Conference Corresponding Secretary.*

Central New York: To plan special emphases upon the organization of Wesleyan Service Guilds throughout the conference that, in these days of increasing war activities, every Methodist woman may have the opportunity of serving in the spreading of Christ's kingdom through the greatest organization of its kind.—Mrs. A. E. LaRue, *Conference Corresponding Secretary.*

The Privilege Is Yours

Dear Local Society:

It is a matter of supreme joy and satisfaction to tell you that the Woman's Division of Christian Service is making available to the conferences this fall and the spring of 1943 one hundred *of our foreign and home missionaries for deputation work. These missionaries are at your service. They have thrilling stories to relate of the fields they are serving or have served. They can tell you how their furlough time is being utilized for the extension of missionary work, what the needs of the fields are in terms of service and of substance. They will bring you nearer to the people who are helped by the money you are giving through your local society. They will give you a new realization of why you are "your brother's keeper"; why missions are more essential today than ever before. They will strengthen* your *Christian faith by their testimony of the faith which is theirs. These soldiers of the Cross still sing in their hearts and reveal in their lives the confidence expressed in the old hymn:*

"O God, our help in ages past,
Our hope for years to come."

You cannot afford to miss hearing the missionary. She will do your soul good.

If your conference hasn't included your society in the itinerary of the missionary visitor, insist that you want her (or him). You need the missionary—she needs fellowship with you. The privilege is yours.

Yours in fellowship of service,
Mrs. V. F. DeVinny.

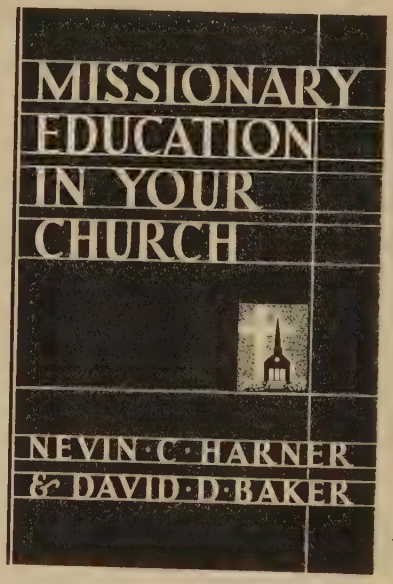
The Missionary Education Movement and Books

By Mrs. Helen B. Bourne, *Secretary of Missionary Education*

The semi-annual meeting of the Missionary Education Movement was held at Montreat, North Carolina, September 15-18. Many matters of importance to missionary education were discussed and some significant decisions were made. The themes in 1945 were given careful consideration, also the themes and authors for 1944, and the schedule of literature for 1943 was carefully reviewed.

Authors of the basic books for 1943 expect to submit their manuscripts in October of this year and if there is not too great revision needed, the books ought to be published in April, 1943.

The reading book on the 1943 theme, *Adventures*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EDUCATION
IN YOUR
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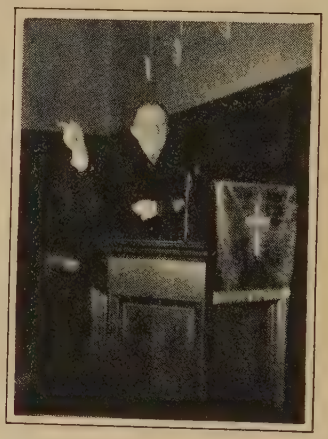


in Learning and Living, written by Dr. Laubach, is being reviewed in manuscript form, and the manuscript of the book of stories on the 1943 theme, *The Church and America's People*, by Miss Kerr, is also being read by the members of the adult committee of the board of managers. These two books will probably be ready for early 1943 publication. Others in the schedule are "coming along."

Other books of a general nature were discussed and plans made for promoting their distribution and use. This year's materials were reported on as to publication and sales, all of which was encouraging. You should have some of this information: *Missionary Education in Your Church*, by Nevin C. Harner and David D. Baker, a Friendship Press publication, may be ordered for 75 cents, paper, or $1.00, board, from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, or from your nearest Distributing Office or Methodist Publishing House. Here is a book you have been looking for. The authors present a "comprehensive, stimulating, and practical treatment of the meaning, purpose, and program of missionary education with rich resources in tested methods for workers of all grades and groups." If you have any responsibility for planning the program of missionary education for your church on any age level or in any organization of the church, you need and should use this book. The authors, highly competent to speak on the subjects of missions and education, have made a significant contribution to church leaders and teachers. Such subjects as the following are discussed with practical discernment: "Missionary Education in This Kind of World," with such subheads as "Missions Planting the Church in the World," "Christianity as a Religion of Brotherhood," "The Universal Imperatives of the Christian Faith," "Is Christianity Complete Without Missions?" "Is Christian Education Complete Without Missions?" "A Church Lays Its Plans," "Sunday Church School Is Basic," "Missionary Education Through Giving," "What Do We Mean by Giving?" "Who Is a Good Missionary-Education Leader," "Taking Stock of Results." This startlingly true statement arrests attention: "What is required is that every Christian congregation—just because it is a Christian congregation—shall face resolutely its full measure of missionary responsibility and plan unitedly a program of missionary education which shall reach out into everything the church does and to everyone it touches." Until you have read this book you are spiritually poorer than you need be. Order it today.

The "Outlook Pamphlets on Latin America" (Brazil, Mexico, West Indies, River Plate Region, and Western Republics) are all off the press now and should be used with the study of Latin-American missions. They "interpret evangelical Christianity, what it has done, and what it means for the future in each of these regions." These pamphlets may be used to present special areas in extra meetings held for this purpose as well as for special assignments in study classes. They can be used also in reading circles, and should be in every library. (Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 25 cents each.)

A very interesting pamphlet which may be used with the Latin-American study is "With the Bible in Latin America," extracts from the current report of the American Bible Society, secured from American Bible Society, Park Avenue and Fifty-seventh Street, New York, N. Y.; price, 10 cents. This contains data concerning each Bible Society agency operating in Latin America and very interesting stories of the experiences of colporteurs in these countries and the blessing the Bible has brought to individuals. Dr. Mackay says that the general interest in the Bible is rising in Latin America, and if the resources were available, the circulation of the Scriptures in Latin America might easily be doubled. The report carries typical pictures and a map on back cover page. The closing paragraph contains this significant statement: "The unique *ministry of the Bible is a stewardship* that must be continuous, because it is indispensable, more so than ever in this war-torn world!" This thought is in accord with the teaching received in our Stewardship classes in schools of missions this past summer. (Above italics mine.)

"Visualizing Latin America" is the title of an article in *The Pastor's Journal*, which tells us that a generous amount of visual material is available for use with the study of Latin-American missions from the Departments of Visual Education in the Methodist Publishing Houses at New York, Chicago, Nashville, or San Francisco. A complete catalogue will be sent on request.

A last word about a forthcoming book: *Focus on Latin America*, by Dorothy McConnell "This is much more than a picture book. It contains essential facts about the varied enterprises of the evangelical churches and their missions across the whole Latin-American world, and is valuable both as an attractive introduction to the other Americas for the general reader and as background for study groups in all grades." (*Do not order this book until advertised on page 32 of* THE METHODIST WOMAN.)

We, the church and as individuals, must eagerly seek and use every available means of helping to promote world peace and world brotherhood. Participation in a well-planned study class is one way to stir us into conviction, repentance, and dedication to a Christian adventure.

Methodist Students Find a Way

By Mrs. Lenore E. Porter

STUDENT groups and individuals were thinking in terms of World Community this summer. Here are some of their conclusions. "Recognizing the on-going mission program of the church as fundamental in creating a just and durable peace, we recommend the appointment of a committee on the World Christian Community in each Wesley Foundation or Methodist Student Council This committee is to be responsible for:

1. Discovering and acquainting campus groups with the challenge of the church in building the world Christian order through missions. (Use the current literature on a just and durable peace as a basis, and the Packet.)

2. Correlating its program with that of other denominations and all campus-wide groups interested in the world mission. Here might be cited International Relations Clubs, Kappa Phi, the Student Volunteer Movement, World Student Christian Federation, and the World Student Service Fund.

Education in the world mission of Christian religion should be done through the human-interest approach. Suggestions were:

1. Cell or fellowship groups centering on problems of world order and democracy in America;

2. Spreading an awareness to others through forums, panel discussions, worship services, recreation;

3. Acquaintance with students in other lands and a close fellowship with nationals on the campus, with refugee students, with minority-group students such as the Japanese-American evacuees;

4. Well-selected nationals, missionaries, and speakers remaining on the campuses for a time;

5. Visual publicity on what the church students are doing around the world is particularly pertinent because of the speed-up programs on the campuses:

a. A basic world map marking the colleges—then each campus may add places of its own interest;

b. Post on bulletin boards news items on the colleges abroad;

c. Set up worship centers around international themes;

d. Make scrapbooks on the colleges abroad for the campus tables. (WORLD OUTLOOK as a source was suggested.)

Thus students have a chance to become acquainted with the campuses at home and abroad for which the Methodist (and usually other churches) are responsible. Thus a World Fellowship of College Students may be begun. Thus a fellow or sister college relationship might be started. All of this is important at a time when our young men and women are thinking in world terms when many may be going to other lands, when all are seeking ways of bringing the world together Write the Secretary of Student Work, Board of Missions, for special lists of needs, and how to begin these relationships.

Consideration of Home Missions Projects as listed by the Board of Missions was not neglected. The selection of one such a project near each campus was suggested. "The committee on the World Christian Community should find a relationship between these and the extension of democracy in America especially to interracial or minority groups." Latin-American study materials were requested in order that the student groups may be working in line with the program of the church. Special projects, such as the establishing of evangelical student centers, are being proposed.

Giving, too, was considered important to make the project vital. "The exchange of students with campuses abroad (where it is still possible)" was especially listed on the Program Emphases. "Scholarship aid" (which is now in reality relief) to students on our mission campuses at home and abroad, which helps students prepare to serve their own people, is the simplest way of giving through the Board of Missions and Church Extension, including the Woman's Division. Specify to which school intended and send to Mrs. Ina D. Fulton or Morris W. Ehnes, Treasurers of the Board of Missions and Church Extension, 150 Fifth Avenue, New York N.Y. In addition, designated "student relief" through the Methodist Commission on Overseas Relief will go to the Methodist colleges abroad.

This summer students attended the Lisle Fellowship as a training center in world-mindedness, the regional leadership-training conferences, and other camps where the student program, including missions, was presented. Many found experience in Methodist Youth Caravans and individual service in home-mission centers most helpful.

Today students are challenged with the possibility of helping pastors in army camps and defense-industry areas and also volunteer service in our home-mission centers and similar projects accepted by them near their campuses. Week-end deputations to local church communities could bring to that church information and attitudes that they share on the campus, such as race relations and minority groups.

The Woman's Society secretary should not lose her opportunity to open the way for students to participate in the local church. At some time during the year she should present the whole scope of the Woman's Society of Christian Service program to the women students. Girls should know the possibilities for service that are open to them through this organization. Let us as student secretaries not fail them.

Wesleyan Service Guild

By Marion Lela Norris, *Secretary*

Guests of God[1]

WORSHIP SERVICE:

"You are only guests of mine, passing wayfarers." (*Leviticus 25:23.*)

CALL TO WORSHIP:

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. (*Psalms 24:1.*)

I am God, even thy God. . . . . Every beast of the forest is mine . . . . for the world is mine, and the fullness thereof. (*Psalms 50:7, 10, 12.*)

The silver is mine, and the gold is mine, saith the Lord of hosts. (*Haggai 2:8.*)

And David said, Blessed be thou, O Lord . . . . forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; . . . and in thine hand it is to make great, and to give strength unto all. . . . . For all things come of thee, and of thine own have we given thee. (*I Chronicles 29:10-12, 14.*)

MEDITATION WITH MUSIC OF HYMN 148:

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

HYMN OF WORSHIP: "Holy, Holy, Holy," No. 1, stanzas 1-2.

RESPONSIVE READING: *The Methodist Hymnal,* page 641, beginning: "All the commandments which I command thee. . . . ."

HYMN: "Holy, Holy, Holy," No. 1, stanzas 3-4.

SILENT MEDITATION:

God invites us, his guests, to share in his gifts. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my father I have made known unto you. (*John 15:15.*)

God invites us, his guests, to share in responsibility for life, service, prayer, time, money. "'It isn't any of our business, is it, Lord?' A little child with a tender conscience used the words in her evening prayer. She had seen a poor man on the street that day in evident need. 'Oh, Mamma,' she had said, 'let's help him!' The mother's answer was, 'Come along, dear. It isn't any of our business.' But that night, after the child had said her 'Now I lay me down to sleep,' she added, 'Oh God, bless that poor man on the corner.' And then, remembering her mother's words, 'But really, it isn't any of our business, is it, Lord?'"

HYMN: "A Charge to Keep I Have," No. 287, stanzas 1-3.

SILENT MEDITATION:

What is our business?

You are only guests of mine, passing wayfarers.

Jesus would answer that working with the father in the building of the Kingdom is the main business of any life.

"Life is a stewardship; this is the teaching of Jesus Christ. Fundamentally, this teaching throughout the Scripture is based on God's ownership, both by creation and redemption. Thus stewardship becomes the Christian interpretation of life, and is concerned with the Christian's use of all the resources committed to him, of possessions, of personality, of prayer."

Will a man rob God? (*Malachi 3:8.*)

You are only guests of mine, passing wayfarers.
Arm me with jealous care,
As in Thy sight to live,
And, oh, Thy servant, Lord, prepare
A strict account to give!

Will a man rob God?

PRAYER OF CONFESSION (*in unison*):

Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But Thou, O Lord, have mercy upon us. Spare Thou those, O God, who confess their faults. Restore Thou those who are penitent; according to Thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for His sake, that we may hereafter live a godly, righteous, and sober life; to the glory of Thy holy Name.

MEDITATION:

We have robbed God in our personal and individual lives; we have also robbed him in our national and international life. All of us realize in these critical days our obligations to our country and we give gladly.

The following words out of England suggest the results of our failure to realize the more comprehensive obligation we have always had to God.

"We have ignored the ringing of the church bells calling us to worship. Now the bells can not ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshipers. Now they are in ruins.

"We would not listen to the way of peace. Now we are forced to listen to the way of war.

"The money we would not give to the Lord's work

[1] Reprint of worship services available at Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price 25 at 20 cents; 50 at 35 cents.

From **Will a Man Rob God?** and **I Have a Stewardship,** by Bishop Ralph Spaulding Cushman, Abingdon-Cokesbury Press. By permission of the author.

These services have been prepared by Wesleyan Service Guild members to emphasize the enrichment of spiritual life through stewardship.

All hymn numbers refer to **The Methodist Hymnal.**

now is taken from us in taxes and higher taxes.

"The food for which we forget to say thanks, now is unobtainable. . . . .

"Lives we refused to live under God's control, now are under the nation's control."

Well then, give Caesar what belongs to Caesar, give God what belongs to God. (*Luke 20:25, Moffatt.*)

Lord, Thou didst suffer more for me
Than all the hosts of land and sea
So let me render back again
This millionth of Thy Gift.

—*Joyce Kilmer.*

MEDITATION WITH MUSIC OF HYMN 148:

Were the whole realm of nature mine,
That were an offering far too small,
Love so amazing, so divine,
Demands my soul, my life, my all.

CONSECRATION (*in unison*):

Every man shall give as he is able, according to the blessings of Jehovah, thy God, which he hath given thee. (*Deuteronomy 16:16.*)

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. (*I Corinthians 16:2.*)

"God is the sovereign owner of all things.

"Man is a steward, and must give an account for all entrusted to him.

"God's sovereign ownership and man's stewardship ought to be acknowledged.

"This acknowledgement requires, as its material expression, the setting apart, as an act of worship, of a separate portion of income."

"My money is mine only in trust. It belongs to God *just as I do*. This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set to work in China or India or New York or Colorado. God is counting upon this money for His work."

You are only guests of mine, passing wayfarers.

UNISON PRAYER:

"Almighty God, from whom all good things come; give Thy grace, we humbly beseech Thee, to us to whom Thou hast entrusted Thy riches; that we, as faithful stewards, may dispense them in the service of Thy kingdom for the increase thereof; to the honor and praise of Him, who, though He was rich, yet for our sakes became poor, Thy Son, Jesus Christ, our Lord.

"Grant us wisdom and guidance for this day. Thou hast created and redeemed us. Thy love is from everlasting to everlasting; we would rest in Thee. Grant that all our resources, of mind and heart and will, may be dedicated anew this day to the advancement of Thy kingdom."

HYMN OF CONSECRATION: "Take My Life," No. 225.

MEDITATION WITH MUSIC: No. 148.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Amen.

Guests of God

PROGRAM:

(*The following discussion is given in the form of a radio script and should be presented as a radio broadcast. The announcer and four participants are seated, as indicated in the text, and have copies of the script before them. While no memory work is needed those who take part should be so familiar with the text that their participation will be natural and forceful. If time is limited, passages may be cut as needed.*)

MUSIC: "A Charge to Keep I Have," No. 287.

(*Up for twenty seconds and then down to little volume for the Announcer.*)

ANNOUNCER: This evening Station WSG brings you a Round Table discussion on the subject, "Guests of God."

Seated around the table in our studio are four women: Miss Business Secretary, Mrs. Commercial Artist, Miss Schoolteacher, and Miss Defense Worker, all of whom are members of the Wesleyan Service Guild of ——— Church.

The informal discussion we are about to hear centers around a review of the book, *Will a Man Rob God?*[2] by Ralph Spaulding Cushman, a bishop of The Methodist Church.

[2] Order from Literature Headquarters, 35 cents each.

MUSIC: "A Charge to Keep I Have."

(*Up fifteen seconds and then out as the first speaker is heard.*)

SECRETARY: I believe this discussion will be mostly a review of the book and not in any sense an argument. In the first place, under this question of stewardship, all women with earned incomes are well aware of the fact that the government allows us to take an exemption of fifteen per cent for charitable purpose and—

ARTIST: Everybody who has to make out an income tax report knows it! Oh, I beg your pardon for interrupting you!

SECRETARY: Interruptions are quite in order. Were you going to say something else?

ARTIST: Well, I was just wondering how many realize that there are thousands of people who, in making tax returns, record no charitable giving at all.

SCHOOLTEACHER: That's true. But—how many people who are church members and who *do* record gifts on their income sheets, recognize the basic principles of a true stewardship?

ARTIST: And I wonder—how many, when they have learned these principles, commit themselves to such a stewardship?

SECRETARY: These questions are quite pertinent and stimulating, but—as I have been selected to—sort of—guide this discussion on *Will a Man Rob God?* I suggest we begin with the opening of the book. I suppose, being a business woman, the account of Bishop Cushman's reaction to the broadcast of Dickens' *Christmas Carol* made a special appeal.

Do you remember that opening?

ARTIST: I have it here. Bishop Cushman said: (Chapter 1, pages 13-14.)

SCHOOLTEACHER: One of the most difficult things to understand is the fact that people can know of need and suffering and yet be indifferent to it as Jacob Marley was. I suspect we all have heard people say, *"It isn't any of my business."*

SECRETARY: That was an appealing story of the little girl who used those words in her evening prayer. (*Story on page 23.*)

ARTIST: According to the thought given under "Jesus' Philosophy," all the petitions in the perfect prayer He taught His disciples center back to His teaching that "working with the Father in the building of the Kingdom is the main business in any life."

DEFENSE WORKER (*slowly and thoughtfully*): I'd like to tell you this—until recently I've always lived in a small town; I haven't had—or tried to get—any kind of a stewardship education yet I've always felt that the need of others was my business. I've been a church member and I've tithed, but I've given very little of myself in any kind of real service for others. Since I've read this book I feel that I've been a very poor steward. I *have* been guilty of robbing God. You know that, do you not?

SECRETARY (*gently*): We've all been guilty, my dear, in one way or another. Of course you are remembering especially that, according to Old Testament law and Jesus' teaching, we must do more than tithe our possessions. The supreme robbery is taking our lives out of God's hands. Here's what Bishop Cushman has to say about that: (*Page 16 under "Supreme Robbery," paragraph 1.*)

TEACHER: I liked this thought so much, "God has an eternal hope for us: that we *will* co-operate with Him in Kingdom building."

He invites us to share in His gifts to men by giving ourselves, our prayers, our time, in service *and* our possessions. And I think this is very challenging. "It is required of stewards that a man be found faithful—if he is to make the most of his God-given life."

ARTIST: "His God-given life!" There you are! *"God's Soveriegn Ownership"* must enter into this question of a real stewardship. It's based on the plain teaching of the Scriptures—found both in the Old and New Testaments—and on it Jesus founded His philosophy of life.

TEACHER (*feelingly*): I loved the quotation from Leviticus—Jehovah saying to Israel, "The land is mine, and you are only *guests of mine,* passing wayfarers."

If there could possibly be a more meaningful word than "steward," that would be it—"Guests of God."

SECRETARY: Referring to that passage of Scripture again, Bishop Cushman has this to say: (*Page 30, paragraph 4, and page 31 through Scripture.*)

ARTIST (*meditatively*): "All is of God that is, and is to be; and God is good." I seem not to be able to get away from that thought.

SECRETARY: I think it is because you are remembering the first two principles of the thoroughly consecrated life were set forth in this way as the beginning of a creed. Here it is, on page 26:

1. God is the Sovereign Owner of all things.
2. Man is a steward and must give an account of *all* that is entrusted to him.

TEACHER: Following this thought of God's eternal ownership, I liked the text given on "Jesus Teaching Stewardship."

DEFENSE WORKER (*eagerly*): I remember! I liked that, too. I made notes on it. Here they are: (*Page 34, paragraph 1.*)

ARTIST: Guests of God! There's that lovely and meaningful phrase again. I greatly like it and yet there is so much wrapped up in that word, "steward," in the Bible significance of the word. I remember reading that, in the Old Testament, the steward was next to the Master himself. Jesus put stewardship and friendship together. "The good steward is a partner-friend in his Lord's enterprises."

I thought the relationship between steward and master was so beautifully given in the text under "A Bedtime Story."

SECRETARY: If you have it there, let's refresh our minds in regard to the thought.

ARTIST: (*Pages 36-37 to the closing of "A Bedtime Story."*)

TEACHER: "Wist ye not that I must be about my Father's business," said the child Jesus. And the Man, Teacher, and Saviour, said, "As my Father hath sent me, *even so send I you.*"

DEFENSE WORKER: And when I came to that part I was conscience-stricken again. Just tithing wasn't being a good steward. I haven't been busy in my Father's business. I've just been sitting back and resting comfortably because I did a bit of bookkeeping and gave a tithe for charitable purposes. May we talk about that now?

SECRETARY: This is an informal discussion, my friend. We have no hard and fast rules. Anyway, this seems a good time.

DEFENSE WORKER: This is the part that interested me particularly. (*She gives an embarrassed little laugh.*) Of course it was because the shoe fit—and I put it on! Dr. Cushman says the message of Malachi should be studied by every generation.

(*Continue from last paragraph on page 49 through paragraphs 1-2 on page 50.*)

ARTIST: The thing that waked my conscience was this: *"Our lives and possessions belong to God."* Do you remember this text? It was on page 53:

"The tithe is the acknowledgement of loyalty and a test of faith. Yon don't pay the tithe to limit your obligation; you pay the tenth to say that you will use for God the nine tenths, too. The tithe is your pledge that all you have and all you are will be used to the glory of God and the building of His kingdom."

TEACHER: Do you not think it possible to stress too much the giving of money?

SECRETARY: I think the greatest thing to be considered in that respect is that we must not put the *only* emphasis on money. "Money can work miracles." Dr. Cushman gave several instances of that and we know it is so from life experiences.

(*Relate the story of the church at Geneva, pages 59 through paragraph 1 on page 62.*)

TEACHER: We are warned "lest we think poverty a virtue and all possessions perilous," and that "the road to true riches is blocked to the hoarder."

SECRETARY: Here is a fine statement on the faithful use of money and "true riches."

(*Page 63, last paragraph, continuing through first paragraph on page 64.*)

DEFENSE WORKER: I believe that text is immediately followed by the arresting statement, "Money is myself." Of course I know that the idea is that money earned by brain or muscle is putting yourself into your pocket and in giving the money, you give yourself.

SECRETARY: I think it's easy to get the truth there.

DEFENSE WORKER: Well, in that case, in being a tither, I have given myself, have I not?

SECRETARY: We have emphasized again the great importance of tithing but now (*slowly and thoughtfully*) we'll have to go back again to that old verse in Malachi,

"Will a man rob God?"

Then we must think of the answer to that question, "Wherein have we robbed Thee?" The answer was, "In tithes *and* offerings."

You remember—

DEFENSE WORKER (*interrupting eagerly*): I know what you mean. Mrs. Artist gave it to us a while ago. A Christian *must* tithe but when we've really studied the question of stewardship we realize that word, "Offering," means we have not given until we give over and above the tithe; *it means that all we have and all we are must be shared in Christ-like serving and giving.*

(*She gives an embarrassed little laugh.*) I was just trying to excuse myself when I took up the phrase, "money is myself."

ARTIST: If we are "God's guests, passing wayfarers," why should we think we may withhold anything?

SECRETARY: Of course we have no reason to think we may withhold—and yet we do! Miss Defense Worker has been quite free in confessing her sin. We all need to do that. Listen to this: "In spite of all the complexities of our modern social sinning, *sin is personal.* It begins in a man's heart." I should like to read the rest of this.

(*Continue under "The Whitewashed Sin," bottom of page 65, to the end of the first paragraph, page 66.*)

TEACHER (*with a lilt of appreciation in her voice*): Our great leader, John Wesley, did not mince words when he said, "When a man becomes a true Christian, he becomes industrious, trustworthy, and prosperous. Now, if that man, whilst he *gets* all he can, and *saves* all he can, does not *give* all he can, I have more hope of Judas Iscariot than of that man!"

ARTIST: Here's a fine quotation! Listen. "To recognize the spiritual content of money and rescue it from sordidness and greed—this shall be the saving evangel of our generation." But we mustn't stop there (*thoughtfully*). "Indeed this must be the evangel of our generation before we shall ever see *the end of war.*"

SECRETARY: As I see it: Each individual must realize that we are the *guests of God,* our Sovereign Owner, that we *have robbed Him* and that we *continue to rob Him* in our personal lives, in our church life, in our national and international life. And then—what must come from that realization?

DEFENSE WORKER (*strongly and clearly*): There must be a confession of our sins, a renewed consecration and a commitment of all our resources of possessions, personality, and prayer in the name of Christ Jesus, our Saviour, who was always "about His Father's business."

MUSIC: "A Charge to Keep I Have."

(*Up for twenty seconds and then out as the voice of the Announcer is heard.*)

ANNOUNCER: You have been listening to an informal discussion on the topic, "Guests of God," which was a review of the book, *Will a Man Rob God?* by Ralph Spaulding Cushman, a bishop of The Methodist Church. Quotations and text from the book were used with the gracious permission of Bishop Cushman."

MUSIC: "A Charge to Keep I Have."

(*Up for fifteen seconds and then out.*)

Suggestions for use of "Will a Man Rob God?"

The worship service and program printed above may be used with any of the following suggestions with Guild or Woman's Society participants.

1. The units may request the minister to present the book at an open church meeting, give a stewardship challenge, and announce a **study class** to be sponsored by the Guild or Woman's Society which would be open to all interested.

2. The unit may sponsor a Sunday or midweek church service with the minister or a speaker **using the text of the book** as a basis for a sermon or a talk.

3. A Guild meeting presenting the Round Table Discussion on "Guests of God" may be open to members of the Woman's Society or the whole church. This service could be followed by the presentation of the **Stewardship Card** (25 for 10 cents, 100 for 30 cents, from Literature Headquarters). "Personal Growth in Christian Living" (folder, 25 for 10 cents; 50 for fifteen cents; 100 for 25 cents might well be given to each one present at the close of this program.

The Stars Are Still Shining[1]

By Lillie N. Douglas

(*Adapted from a sermon by E. W. Palmer, "The Stars Still Shine."*)

Stage setting—a dark stage and covers for lights shaped like stars.

FIRST SPEAKER (*entering silently*): All seems so dreary in this world. Life is just like this darkness that is around me here tonight. In these days nothing ever seems to speak of hope or victory. I feel so lost and so discouraged since war is everywhere. (*She is silent a minute and then the stars appear above her. She looks up and exclaims.*) The stars! They are so beautiful. They are the one thing I have been lacking. Why, I haven't really seen the stars all these years! They are still shining, just as they did on that long-ago Christmas Eve when the angels' song caused the shepherds to see them. Yes, and it was a star that led the Wise Men to the Babe in the manger. I must never again forget that the stars are still shining. (*Pauses.*) Yes, and God must have other stars for us, too. I wonder what these stars are? Can it be that in this war-torn world a star of love, decency, and compassion can shine anywhere?

GREEK WOMAN (*enters weeping silently*): I cannot help thinking of those young Italian soldiers, mere boys, as I saw them dying where they had been shot down so far from sunny Italy. Oh, they were too young to die! I, though a Greek woman, just had to bind up their wounds and I tried to comfort them. How their own mothers must have loved them! Yet there they lay dying in a foreign land, calling for their mothers! I just had to do something for them, although they had come to fight against my people. I just had to represent for them all motherhood. For motherhood is not only bigger than all the armies in the world, but motherhood reaches across the world. So I bound up their wounds and tried to comfort them as best I could. (*Passes slowly from the stage.*)

FIRST SPEAKER: Then the star of Love and Compassion does still shine. Father, I do thank Thee. But who are these poor destitute-looking folks coming now? Oh, (*sadly*) I know! They are those Christian refugees who were to arrive today from Europe. What shall I do? I received a letter only this morning, saying, "Because both Protestant and Catholic Christians have given so little money, orders have gone out that at noon today the doors of both Protestant and Catholic refugee headquarters must close." (*Sadly resumes.*) Must these Christian refugees return to war-torn Europe to die? (*A Jewish woman enters slowly with a group of refugees.*) Oh, why is this Jewish woman going to them? Listen, she is speaking.

JEWISH WOMAN (*speaking to refugees*): You are very welcome, my Christian friends. Are you looking sad because someone has told you that the Catholic and Protestant refugee headquarters are closed and so refugees must go back? Don't you believe it! I have good news for you. Our Jewish Refugee Committee heard that the Protestant and Catholic refugee headquarters had to close for lack of funds; and just this morning the Jewish Refugee Committee has donated to the Christian Refugee Committee $100,000. So their doors are now open to welcome you. Come with me and I will take you to the Christian Refugee Committees. They will welcome you in the name of their Christ. (*Puts arm around a refugee and they all show gladness. Exit.*)

FIRST SPEAKER: Oh, now I know that another star is still shining. One who is not a Christian has shown me the star of Brotherhood. Is there still another star? Who comes there? She, too, looks like a foreigner.

CHINESE WOMAN (*enters and says*): I've come from China to tell you that the star of World-Wide Christian fellowship is still shining. Chinese Christians often pray for the Japanese, and I have heard that Japanese Christians often pray for us. Let me tell you a story to show that Christian fellowship still lives.

FIRST SPEAKER: Yes, please do, for I have doubted that Christian fellowship does live among us.

CHINESE WOMAN: You remember three years ago the terrible suffering caused by the bombing of Nanking by the Japanese. On Christmas Eve of that year I took my Bible and went into the garden of our Christian hospital in Nanking. All the light I had shone from one hospital window. As I thought of that first Christmas Eve I opened my Bible and began reading aloud the Christmas story. When I came to the song of the angels, "Peace on earth, good will to men," a deep guttural voice repeated the words with me. Frightened, I jumped up and called out, "Who are you?" The voice from the darkness answered, "I am a Japanese soldier and I, too, am a Christian. I love the Lord Jesus who was born that Christmas Eve so long ago. Don't forget that many of us Japanese fight, not because we want to do so, but because we are forced by our masters to do so." So do not be discouraged, my friend. In spite of wars the star of Christian fellowship is still shining. Follow it and urge others to follow it, and it will shine brighter and brighter. (*Chinese woman moves slowly from the stage.*)

FIRST SPEAKER: Father God, I thank Thee that amid the roar of guns the Christian fellowship star, though dim now, is still shining. Father, help me to make it grow brighter by remembering that among those forced by war to be our enemies, are those who yet love Thee and thou lovest all people in all the world.

STAR OF FAITH (*enters and says*): I bring you good tidings, my sister. The Star of Faith still shines. Do not let what is happening in the world make you doubt that the star of faith does still shine. Do not lose faith in men. In spite of all the doubters, men are still seeking truth. In spite of all the cruelty of war, there are millions who still love mercy. Never in the history of the world were so many people anxious about the underprivileged peoples, about the welfare of children, the protection of women, the cure of war! We do see selfish-

[1] Playlet may be used with November thank-offering program or Christmas program.

ness, but we see also men and women making great sacrifices for others. Not only keep your faith in men but keep your faith in God, who is not to blame for this world's darkness and misery. "Peace on earth" is still His will. Surely He is being disobeyed, but He is not destroyed and He will win in the end. But He will win more quickly if we all follow the Star of Faith in men and faith in God, and thus the Star of Faith will grow brighter and brighter. (*Exit Faith.*)

FIRST SPEAKER: Father, I thank Thee for this Star of Faith, for I had almost lost it. I will now follow it always and lead others to follow it also. What a galaxy of stars of the soul I have seen. Can there be any more such stars?

STAR OF HOPE (*enters and says*): Oh, yes, there is at least one more star besides those you have seen—the Star of Love and Compassion, the Star of Brotherhood, the Star of Christian Fellowship, and the Star of Faith—yes, besides these there is another bright star—the Star of Hope, which still shines and of this star I remind you. Do you recall a picture called "Hope"? In it, a woman sits on top of a globe representing the world. She holds a harp in her hand and beyond her is the dark sky with only one tiny star in it still shining. The woman does not see the star, for she is blindfolded and every string on her harp is broken except one. Yet the woman sits there ready to strike that lone string, still certain that radiant light will come and that glorious, heavenly music will sound from that one string. Our harps seem broken today, but from one string we can still sound forth the heavenly harmonies of God's promises. Nothing should blind us, for we are children of our Father, God, and we can still live by the radiance of our Star of Hope. There is a beautiful legend that, as the Wise Men followed the star it grew brighter and brighter until they reached the Christ Child. The star covered Him with a radiance never seen on sea or land. Tell God's children everywhere that even as they follow these stars of Love and Compassion, Brotherhood, World-Wide Christian Fellowship, Faith and Hope, these, like that star of Bethlehem, will all grow brighter and they, too, will lead us into a new and nobler life. Urge everyone to follow these stars of our victorious Christ.

FIRST SPEAKER (*bows head and prays*): Father, I thank Thee for these stars of Love, Compassion, Christian Fellowship, Faith, and Hope. I shall now follow them, ever hearing Thee say, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." (*Rises and moves slowly from the stage, while someone plays softly, "Jesus, Saviour, Pilot Me," or any other appropriate hymn; voices singing, if preferred.*)

Christmas Cards

Thank you for your response to the call for Christmas cards which appeared in the September issue of THE METHODIST WOMAN, page 31. But, because these stations have already received all they can use, please do not send any more cards to them.

If you have used Christmas cards which you would like to pass on, we would suggest that units inquire at local city and county hospitals and homes. Often residents of these institutions cannot buy their own cards and will welcome used greeting cards which can be used again.

The Subscription Goal

By Mrs. Geo. W. Keen, *Publication Manager*

Officers' Honor Roll

"Every officer a subscriber to THE METHODIST WOMAN and WORLD OUTLOOK"

The following secretaries report, "Every officer a subscriber."

Mrs. E. S. Brown, Berwyn, Illinois; Mrs. Hattie Taylor, Donnellson, Illinois; Mrs. R. M Richmond, Aurora, Indiana; Mrs. C. C. Dial, Elkhart, Indiana; Miss Mary Harrah, Ft. Wayne, Indiana; Miss Lucile DuVault, Kendallville, Indiana; Mrs. Bessie Hyer, Parker, Indiana; Mrs. W. H. Ellis, Centerville, Iowa; Mrs. R. P. Crawford, Wichita, Kansas; Mrs. W. A. Terry, McComb, Mississippi; Mrs. H. J. Peterson, Kansas City, Missouri; Mrs R. E. Coykendall, Rochester, New York; Mrs. Pat Croy, Carrollton, Ohio; Mrs. E. McQuillan, Shiloh, Ohio; Mrs. J. L. Snyder, Wapakoneta, Ohio; Mrs. C. L. Pomeroy, Wauseon, Ohio; Mrs. B. E. Hale, Tulsa, Oklahoma; Mrs. V. A. Deshazo, Memphis, Tennessee; Mrs. D. C. Smith, Waterloo, South Carolina; Mrs. F. J. Harper, Borger, Texas; Mrs. L. R. Standlee, Taft, Texas; Mrs. S. O. Phillips, Buchannon, West Virginia; Mrs. W. L. Lowe, Clarksburg, West Virginia; Mrs. Olin Mead, Appleton, Wisconsin.

Two-thirds Increase and More

"Two-thirds net gain in all subscriptions"

Mrs. W. H. Ellis, Centerville, Iowa.—"*We have fifty-three subscribers and hope to treble our quota.*"

Mrs. Pat Croy, Carrollton, Ohio.—"THE METHODIST WOMAN *is in every member's home.*"

Mrs. V. A. Deshazo, Memphis, Tennessee.—"*Had thirteen subscriptions in January, now sixty-five.*"

Mrs. F. J. Harper, Borger, Texas.—"*Fifty per cent membership taking.*"

Mrs. L. R. Standlee, Taft, Texas.—"*Every member is a subscriber.*"

Mrs. S. O. Phillips, Buchannon, West Virginia.—"*Fifty per cent increase in* THE METHODIST WOMAN, *seventy-five in* WORLD OUTLOOK.

Mrs. Olin Mead, Appleton, Wisconsin.—"*Seventy-five members subscribe.*"

Mrs. W. A. Terry, McComb, Mississippi.—"*My goal is every member a subscriber.*"

Attention—

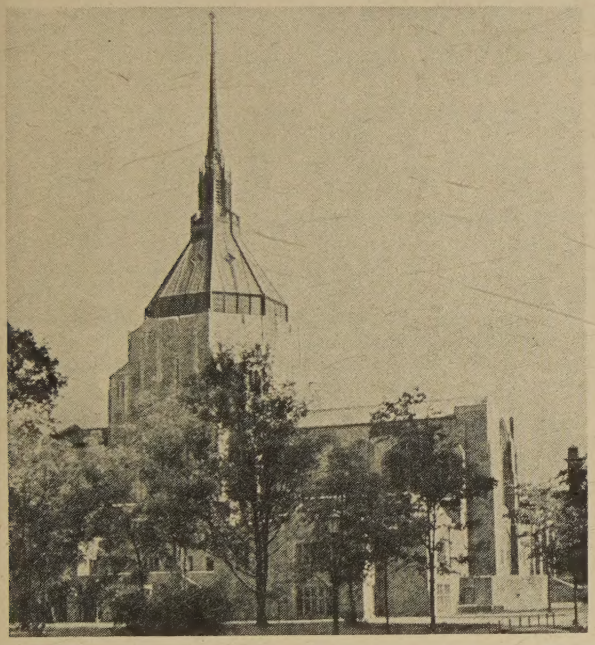
Secretaries of Literature and Publications!

Tell us if you have every officer a subscriber, if you have reached your two-thirds net gain increase. (See page 25, July issue, THE METHODIST WOMAN.)

We know there are many who have reached this goal. Won't you tell us about it? The "Honor Roll" will be continued in subsequent issues.

Annual Meetings

The Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service will open the series of significant meetings to be held in the Epworth-Euclid Methodist Church, Cleveland, Ohio, November 26 to December 5, 1942, with a meeting of the standing committee of the department. On Friday, November 27, a conference will be held, sponsored by the same department, on the Status of Minority Groups in a Christian Democracy. The evening session of this conference is open to the public. The Woman's Division of Christian Service will meet on Monday, November 30, and Tuesday morning, December 1. Wednesday, December 2, marks the opening meeting of the Board of Missions and Church Extension as a whole. The climax of the program of the day will be a dinner meeting to which local people of Cleveland are invited to attend. A special program is being prepared on Missions and the World Situation Today.



Epworth-Euclid Methodist Church, Cleveland, Ohio

On Friday evening, December 4, another public meeting will be held. The program of the evening will feature the Missionary Task in the Homeland. Sunday, December 6, will be important, for bishops, board members, secretaries, and missionaries will fill the local pulpits in the morning, and in the afternoon a service of commission for newly appointed missionaries and deaconesses will be held. This will be the closing session of the board and the public is invited to attend.

Following the meeting of the Methodist Board, significant meetings of the Home Missions Council of North America, Foreign Missions Conference of North America, Federal Council of Churches of Christ in America, and other interdenominational agencies will be held. Joint sessions of all these agencies will be held during this period at which time strategic planning for the future will be made.

The Church's Stand on Alcohol

(*Continued from page 13*)

'What do you do if you learn in school about the injury of alcohol to the mind and body, but your parents teach you to drink?' Secondly, it is obligated to help make opportunities in the church-youth program for sympathetic, intelligent discussion of the question, 'To Drink or Not to Drink,' under the guidance of someone in possession of the facts and also able to interpret the Christian ethic. Third, provide such places of wholesome recreation in the community as to make it impossible for young people to say, 'There is no place to go but the tavern.' Fourth, encourage any glimmer of a desire among the church youth to 'do something' about the liquor problem, and help and support the youth and adult temperance organizations in the community. Finally, the church can, in the home and community contacts, break down the idea that fun is to be had through false mediums such as a 'liquored-up party.' This idea must be supplanted by the Christian attitude toward life which sees deepest satisfaction in a life of service to God and the needs of one's fellow men. This is the Christian 'thrill.' "

Deborah—a Leader in an Emergency

(*Continued from page 16*)

" 'The next years will be good practice for me. Too many soldiers keep their Bibles inside their tents. We can start being missionaries right there in camp by coming out in the open with our Christian faith.'

"4. We must participate more fully in the world fellowship unit in our local churches. Every effort must be given to finding ways to understand and demonstrate the Christian community."

Our modern Deborahs are within our Woman's Societies of Christian Service. They are needed for leadership now. Up, this is the day!

Ask Yourself

1. "We must be true to the vision."
2. Name and locate the work of the Woman's Division in Cuba.
3. What do Mexican girls learn at Valley Institute.
4. The Indian women are giving themselves to the cultivation of another "fruit."
5. What would happen if eight million members of The Methodist Church start a new style of abstinence.
6. The women of China want the same things as American women.
7. Why is the home the heart of the nation?
8. Ways in which Christians may share in restoring what war destroys.
9. What the Treasurer says about Emergency Gifts.
10. Thank-Offering Supplies.

TWENTY-THREE METHODIST MISSIONARIES RETURN FROM ORIENT.—Japanese military forces are using most of the Christian mission hospitals in occupied China for the nursing of wounded Japanese soldiers, and are using many of the mission schools as residences for officials or as pro-Japanese schools, according to word brought by Methodist missionaries recently arriving in New York on the "S.S. Gripsholm." They had left the occupied territory of central and north China in exchange for repatriated Japanese nationals from America, and had made the trip via Laurenco Marques, Mozambique, Portuguese East Africa, and Rio de Janeiro, Brazil.

Among the Methodist hospitals now in Japanese hands and occupied by Japanese soldiers are the Water-of-Life Hospital in Kiukiang, the Susan Toy Ensign Memorial Hospital in Nanchang, and the Wuhu General Hospital in Wuhu.

Twenty-three Methodist missionaries arrived on the "Gripsholm," none of them the worse for detention and internment by the Japanese—and all eager to return to China when the war is over. Most of them had been carrying on as American citizens for two or three years under Japanese occupancy, but when war began between the United States and Japan they were no longer free to carry on schools, medical work, and evangelism. From "neutrals" they became "enemy aliens" overnight. They are: Dr. Robert T. Henry and Dr. William R. Johnson, missionaries who had been carrying on relief work under the Red Cross and the China Relief Committee, and were caught in Hong Kong when war broke out; Dr. and Mrs. Edward C. Perkins, of the Water-of-Life Hospital; the Rev. Leland W. Holland, who had been acting superintendent of the Susan Toy Ensign Memorial Hospital; Dr. C. W. Trimmer, of Nanking; Miss Evaline Gaw, of Nanchang; Miss Coral Houston, of Nanchang; the Rev. Roy Smith, of Kobe, Japan; the Rev. Horace S. Williams, of Kalgan, North China; Miss Elizabeth Ploeg, R.N., of Nanchang; Miss Ruth M. Danner, R.N., of Shantung Christian University, Teinanfu, Shantung; Miss Ruth Daniels, of Nanchang; Miss Edith Fredericks, of Hong Kong; Miss Jenny Lind, of Kiukiang; Miss Pearle McCann, of Sungkiang; Miss Geneva Miller, R.N., of Shantung Christian University of Tsinanfu, Shantung; Miss Annie M. Pittman, of Kiukiang; Miss Clara Bell Smith, of Chinkiang; Miss Harriet Whitmer, of Nanking; Miss Jessie L Wolcott, of Nanking; Miss Mabel A. Woodruff, of Kiukiang.—W. W. REID.

MATHISTON, MISSISSIPPI.—President Edward W. Seay, of Wood Junior College, announces the recent appointment of Dr. R. G. Bigelow as dean of the institution. Dr. Bigelow holds his Ph.D. degree from Peabody College, Nashville, Tennessee, and brings to the campus a store of valuable knowledge and experience.

President Seay also states that the college has opened a great year with a capacity enrollment and an excellent staff of workers.

KHANDWA, C.P., INDIA.—We are beginning to realize the war. Many of our young men have gone to the front. others will go. Villagers, who formerly knew little beyond their own small district, will eagerly discuss with one about Chungking, Singapore, Madame and Generalissimo Chiang Kai-shek, the Burma Road, and the strength of the Chinese and Russian forces. Radios in city bazaar give the "news" to all who pass by; frequently we get the "latest" from our servants. The high price of foodstuffs caused by inability to transfer grain—of cloth and everything in general, is beginning to make itself very much felt. Petrol, which is always high in India, has gone much higher and is rationed—this will make our touring work very difficult.—ETHEL RUGGLES.

LOS ANGELES, CALIFORNIA—Frances DePauw School has organized several new activities. One is the craft class after school two days a week, of which Miss Louise Murray has charge. The Girl Reserves also are arousing much interest. Friday night is always a special night for social and recreational activities. This fall they have included a party given for the boys of the Spanish American Institute at Gardena, California, where 56 boys were entertained; a birthday dinner; an entertainment by a magician, and a Parents' Night and movies. Another evening, Mexican folk music will be presented by two young women who have visited Mexico. On Halloween the girls have been invited to the Plaza Church for a party by the young people there.

The new music teacher, Miss Elizabeth Sterling, has won first place in a music composition contest in which she took part in the summer. The biology course is creating much interest.

Each year two large Spanish dinners are held for the friends of the school and this year the first will take place on November 7.

Have you seen the newest Latin-American magazine, *Gente Nueva?* It is a paper for young people—the first such magazine to be published interdenominationally for the youth of the Spanish-speaking countries of Latin America. Its editor is Senorita Maria Aguirre, of Santiago, Chile, a director of Religious Education for The Methodist Church. The paper is sponsored by the Committee on Christian Literature for Women and Children in Mission Fields, of which Miss Clementina Butler is chairman.

If the young people in your family are studying Spanish in school, help them to become more familiar with this beautiful language by giving them a subscription to this Spanish monthly. The price is $1 a year and the order may be sent to Gente Nueva, Room 1101, 156 Fifth Avenue, New York, N. Y. The magazine can become an attractive means of acquainting the young people of the United States with the youth of the Latin-American Republics, and of building up the ideals of international friendship and peace for all the Americas.

ELIZABETH M. LEE.

All Week of Prayer Offerings and Emergency Gifts should be sent through the regular channels to the conference treasurer, in order that each society, district, and conference may receive proper credit.

Please send Emergency Gifts as soon as possible.

MRS. INA DAVIS FULTON, Treasurer.

A large number of missionaries now unable to return to their fields are finding employment in this country:

Margaret Wallace is teaching chemistry in Queens College, Charlotte, N. C.;

Allie M. Bass is in the Social Science Department of Pfeiffer Junior College, Misenheimer, N. C.;

Mabel Sheldon is one of the teachers in a camp for Japanese; address, Japanese Relocation Authority, Rivers, Ariz.;

C. Lois Rea teaches in Kingdom Come High School, Linefork, Ky.;

Bonita Bloxsom is a member of the public-school staff in Summitville, Ind.;

Lila Corbett has a similar position in Scotville, Mich., and *Mildred Kerr* in Brocton, N. Y.;

Anna P. Buyers is a nurse in Baltimore City Hospitals, Baltimore, Md.;

Beulah Bishop is doing public health nursing in Kingdom House, a Settlement in St. Louis, Mo.;

Charlotte Westrup is nurse in charge in Florence Crittenden Home, Topeka, Kan.;

Mechteld Dirksen is nursing in the Methodist Hospital, Brooklyn, N. Y.;

Edna Holder is studying in Oregon State College, Department of Home Economics;

Lucy Beach is at Merrill-Palmer School, Detroit, Mich.;

June Redinger is in her second year in Scarritt College and Peabody University, Nashville, Tenn.;

Marian Warner is studying in the Child Welfare Department of the University of Iowa and is in charge of the Radio Child Study Club, which reaches more than 3,000 members weekly;

Mildred Pierce is pastor's assistant in the Methodist Church, Albuquerque, N. M.;

Emma Olson has a similar position in the Lincoln Street Institutional Church, Chicago, Ill.;

Eva I. Nelson is supervisor of the Weekday Church Schools of the Boston Area, under the auspices of the Massachusetts Council of Churches, and

Gertrude Richards is pastor in a four-point circuit, with Forksville, Pa., as the center.

OLIVE HILL, KENTUCKY.—We wish many of the women of the Woman's Society of Christian Service could have looked in upon the annual junior-senior banquet of Erie School and Aiken Hall.

The dining room was decorated with many blue and yellow balloons, the colors of the senior class, and the tables were arranged in a "V for Victory" outline. The juniors with their sponsor had worked long and hard for this occasion. The favors, programs, and candlesticks all illustrated the senior motto: "The elevator to success is is not running; take the stairs." In the center of the room was a large ladder, decorated in blue and gold, with the sign "Success" suspended above it. The entertainment consisted of vocal and instrumental numbers, speeches by the president of each class, and tributes paid by junior speakers to the graduating class. EUNICE THOMAS.

NASHVILLE, TENNESSEE.—Scarritt College trains young people for practical Christian service. Scarritt College is not a Theological Seminary but a few graduates do enter the ministry and of their number several have become chaplains with our armed forces. One of these, Paul Hamelryck, '37, has been appointed chaplain in the Belgian Congo, to serve with "Free" Belgian troops which maintain control of that territory in spite of the early surrender of King Leopold in Belgium. Another Scarritt graduate, Lt. Harry Blackwelder, who has been in training in Florida, is now being sent to San Diego, from where he will serve as a Naval Aviator with the U. S. Marines.

A large number of former students of Scarritt College are employed in Federal and social work agencies in connection with War Relocation Centers, camp areas, in Red Cross, and USO work. One former student is in charge of a recreation center of the USO in Ireland, another is with the USO in Florida, a graduate of this summer has just been notified of her acceptance in the WAVES. One special contribution of Scarritt graduates is in the work with the tens of thousands of American-born Japanese, evacuated from our own West Coast area to relocation centers farther east. A number of Scarritt-trained workers, returned from Japan and Korea, have been assigned to help those people adjust their lives to these conditions.

Many Scarritt graduates become nurses, and a good many of them are now serving with the army and navy in Australia, and the South Pacific, and on all the other "Fronts" of this war. Miss Betty Ault is with a Hospital Unit in New Caledonia. Many have been serving in Eastern China, the Philippines, and in other Japanese-occupied territories. Some have been interned and have been serving the American internees in Manila, Shanghai, Hong Kong, and other cities.

THANK OFFERINGS

(Tune—"Stand Up for Jesus," The Methodist Hymnal, No. 283)

By Stella Barney Jennings, *San Diego, California*

Stand up, stand up for Missions—
Give with a heart sincere,
Thank Offerings to Jesus,
For Missions far and near.
From Oceans unto Oceans,
His message we must send
'Till Nations find Salvation
Our efforts must not end.
So Christian people
Obey your Master's call;
His Kingdom cometh only
Through work of one and all.

Announcing PUBLICATIONS

PROGRAM MATERIAL

Program for Adults, 1943. Price, 50 cents.

Includes the program book and worship services. Theme: "A New Earth Wherein Dwelleth Righteousness."

The Program Book. Begins with the beautiful installation and pledge service,* a high note to start off the new year.

A brief glance at the contents of this booklet will surely arouse enthusiasm for the year's programs. Every society—large, small, rural, city, will find material of interest.

Different methods of presenting the program are suggested. There are two pages on methods for every month, containing also suggestions of dramatic and visual-aid materials. In quantities (mailed together): 3 for 60 cents.

*Additional copies available as follows:

The Pledge Service. Price, 25 copies at 15 cents; 50 at 25 cents; 100 at 45 cents.

Installation of Officers. Free with Pledge Service.

The Worship Booklet. A separate worship booklet of devotional materials based on the topics each month. In quantities (mailed together): 12 for $1.00.

Youth Program for September, 1942, to August, 1943. (Complete.) Price, 65 cents.

Includes:

"I Bind My Heart This Tide," *an attractive folder,* containing the twelve programs and twelve worship services—loose leaved.

Fun and Festival, a book of suggestions for games, music, recipes that are Latin American.

Music Sheet

Leaflets:

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